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VIVEKACHUDAMANI

OF

SRI SANKARACHARYA

Text, with English Translation, Notes and Index.

BY

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FOREWORD

Scarcely any introduction is needed for a book that professes to be, as its title—'Crest-jewel of Discrimination'—shows, a masterpiece on Advaita Vedanta, the cardinal tenet of which is: ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः—'Brahman alone is real, the universe is unreal and the individual soul is no other than the Universal Soul.' Being an original production of Sankara's genius, the book combines with a searching analysis of our experience an authoritativeness and a depth of sincerity that at once carry conviction into the heart of its readers. The whole book is instinct with the prophetic vision of a Seer, a man of Realisation, and the expression, too, is so lucid and poetical that quite a new life has been breathed into the dry bones of philosophical discussion, and that, too, on the most abstruse subject ever known.

In preparing this edition, which is a reprint in book-form from the Prabuddha Bharata, the translator gratefully acknowledges his indebtedness to the admirable Sanskrit commentary of Swami Kesavacharya of the Munimandal, Kankhal, which along with the Hindi translation would be highly useful to those who want a fuller knowledge of this book.

For facility of reference an Index has been added, and the book, it is hoped, will in its present form be a vade-mecum to all students of Advaita Philosophy.

Mayavati, 1921. M.

PREFACE TO THE SECOND EDITION

In this edition the book has been generally revised and some improvement has been made as regards printing and other matters. All this, it is hoped, will make the book more acceptable to the public.

Mayavati, 1926.

VIVEKACHUDAMANI

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥१॥

1. I bow to Govinda, whose nature is Bliss Supreme, who is the Sadguru,[1] who can be known only from the import of all Vedanta, and who is beyond the reach of speech and mind.

['Viveka' means discrimination, 'Chudâ' is crest, and 'Mani,' jewel. Hence the title means 'Crest-jewel of discrimination.' Just as the jewel on the crest of a diadem is the most conspicuous ornament on a person's body, so the present treatise is a masterpiece among works treating of discrimination between the Real and the unreal.

In this opening stanza salutation is made to God (Govinda), or to the Guru, in his absolute aspect. It may be interesting to note that the name of Sankara's Guru was Govindapâda, and the Sloka is ingeniously composed so as to admit of both interpretations.

[1]*Sadguru*—lit. the highly qualified preceptor, and may refer either to Sankara's own Guru or to God Himself, who is the Guru of Gurus.]

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥२॥

2. For all beings a human birth is difficult to obtain, more so is a male body, rarer than that is Brahminhood, rarer still is the attachment to the path of Vedic religion: higher than this is erudition in the scriptures; discrimination between the Self and not-Self, Realisation, and continuing in a state of identity with Brahman,—these come next in order. (This kind of) Mukti is not to be attained except through the well-earned merits of a hundred crore of births.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥३॥

3. There are three things which are rare indeed and are due to the grace of God—namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage.

लब्ध्वा कथंचिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात् ॥४॥

4. The man who having by some means obtained a human birth, with a male body and mastery of the Vedas to boot, is foolish enough not to exert for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥५॥

5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end[1] of this life ?

[[1]*The real end &c.*—viz., Liberation.]

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विनापि मुक्ति-
र्न सिद्ध्यति ब्रह्मशतान्तरेऽपि ॥६॥

6. Let people quote scriptures and sacrifice to the gods, let them perform rituals and worship the deities, there is no Liberation for anyone without the realisation of one's identity with the Atman, no, not even in the lifetime[1] of a hundred Brahmâs put together.

[[1]*Lifetime &c.*—i. e., an indefinite length of time. One *day* of Brahmâ (the Creator) is equivalent to 432 million years of human computation, which is supposed to be the duration of the world.]

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥७॥

7. There is no hope of Immortality by means of riches—such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of Liberation.

[The reference is to Yâjnavalkya's words to his wife Maitreyi, Brihadâranyaka II. iv. 2. Cf. the Vedic dictum, न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः—'Neither by rituals, nor by progeny, nor by riches, but by renunciation alone some attained Immortality.]

अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहः सन् ।
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥८॥

8. Therefore the man of learning should strive his best for Liberation, having renounced his desire for pleasures from external objects, duly[1] approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.

[[1]*Duly*—i. e., according to the prescribed mode. (Vide Mundaka I. ii. 12.) The characteristics of a qualified Guru are given later on in sloka 33.]

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥९॥

9. Having attained the Yogârudha state,[1] one should recover oneself, immersed in the sea of birth and death, by means of devotion to right discrimination.

[[1]*Yogârudha state*—Described in Gita VI. 4.—" When one is attached neither to sense-objects nor to actions, and has given up all desires, then he is said to be *Yogârudha* or to have ascended the Yoga-path."]

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥१०॥

10. Let the wise and erudite man, having commenced the practice of the realisation of the Atman, give up all works[1] and try to cut loose the bonds of birth and death.

[[1]*All works*—only *sakâma-karma* or works performed with a view to gaining more sense-enjoyment are meant, not selfless work.]

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः ॥११॥

11. Work is for the purification of the mind, not for the perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten millions of acts.

[The idea is, that works properly done cleanse the mind of its impurities, when the Truth flashes of itself.]

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥१२॥

12. By adequate reasoning the conviction of the reality[1] about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.

[[1]*Reality &c.*—i. e., that it is a rope and not a snake, for which it was mistaken.]

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥१३॥

13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise,[1] and not by bathing in the sacred waters, nor by gifts, nor by hundreds of Prânâyâmas.

[[1]*The wise*—men of realisation.]

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।
उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥१४॥

14. Success depends essentially on a qualified aspirant, and time, place and such other means are but auxiliaries in this regard.

[The qualifications will be enumerated in stanzas 16 and 17.]

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ।
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥१५॥

15. Hence the seeker after the Reality of the Atman should take to reasoning, after duly approaching the Guru—who should be the best of the knowers of Brahman, and an ocean of mercy.

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥१६॥

16. The intelligent and learned man skilled in arguing in favour of the scriptures and refuting counter-arguments against them,—one who has got the above characteristics is the fit recipient of the knowledge of the Atman.

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।
मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥१७॥

17. The man of discrimination between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and is longing for Liberation, is alone considered qualified to inquire after Brahman.

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिद्ध्यति ॥१८॥

18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ।
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥१९॥

19. First is enumerated the discrimination between the Real and the unreal, next comes the aversion to the enjoyment of fruits (of one's actions) here and hereafter, (next is) the group of six attributes, viz., calmness and the rest, and (last) is clearly the yearning for Liberation.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥२०॥

20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as the discrimination (Viveka) between the Real and the unreal.

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥२१॥

21. Vairâgya or renunciation is the desire to give up all transitory enjoyments (ranging) from those[1] of an (animate) body to those of Brahmâhood, (having[2] already known their defects) from observation, instruction and so forth.

[[1]*From those &c.*—Brahmâ is the highest being in the scale of relative existence. The seeker after Freedom

has to transcend this scale, undetained by enjoyments implying subject-object relation, and realise his Self as Existence-Knowledge-Bliss Absolute.

[2]*Having &c.*—दर्शनश्रवणादिभिः may also be rendered as, "(the giving up being effected) through all the enjoying organs and faculties."]

विरज्य विषयव्राताद्दोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥२२॥

22. The resting of the mind steadfastly on its Goal (viz., Brahman) after having detached itself from the manifold of sense-objects by continually observing their defects, is called Sama or calmness.

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥२३॥

23. Turning both kinds[1] of sense-organs away from sense-objects and placing them in their respective centres is called Dama or self-control. The best Uparati or self-withdrawal consists in the mind-function ceasing to act by means of external objects.

[[1]*Both kinds &c.*—viz., the organs of knowledge and those of action.]

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥२४॥

24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titikshâ or forbearance.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम् ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥२५॥

25. Acceptance[1] by firm judgment of the mind as true of what the scriptures and the Guru instruct, is called by the sages Shraddhâ or faith, by means of which the Reality is perceived.

[[1]*Acceptance &c.*—Not to be confused with what is generally called blind acceptance. The whole mind must attain to that perfect state of assured reliance on the truth of instructions received, without which a whole-hearted, one-pointed practice of those instructions is not possible.]

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥२६॥

26. Not[1] the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman is what is called Samâdhâna or self-settledness.

[[1]*Not &c.*—That is, not the mere intellectual or philosophical satisfaction in thinking of or studying the

Truth. The intellect must be sought to be resolved into the higher activity of concentration on the Truth.]

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥२७॥

27. Mumukshutâ or yearning for Freedom is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body,—bondages superimposed by Ignorance.

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥२८॥

28. Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of Vairâgya (renunciation), Sama (calmness), and so on.

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥२९॥

29. In his case verily whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit.

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलिलवत्तत्र शमादेर्भानमात्रता ॥३०॥

30. Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances,[1] like water in a desert!

[[1]*Mere appearances &c.*—i. e., they are without any stability and may vanish like the mirage any time. For without burning renunciation and desire for Freedom, the other practices may be swept off by a strong impulse of infatuation or some strong blind attachment.]

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥३१॥

31. Among things conducive to Liberation, devotion (Bhakti) alone holds the supreme place. The seeking[1] after one's real nature is designated as devotion.

[[1]*The seeking &c.*—This definition is from the Advaita standpoint. Dualists who substitute Isvara, the Supreme Lord, for the Atman or Supreme Self immanent in being, of course define Bhakti otherwise. For example, Narada defines it as सा कस्मैचित् परमप्रेमरूपा—"It is of the nature of extreme love to some Being,' and Sandilya, another authority on the subject, puts it as सा परानुरक्तिरीश्वरे—"It is extreme attachment to Isvara, the Lord." On reflection it will appear that there is not much difference between the definitions of the two schools.]

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।
उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥३२॥

32. Others maintain that the inquiry into the truth[1] of one's own Self is devotion. The inquirer about the truth of the Atman who is possessed of the above-mentioned[2] means of attainment should approach a wise preceptor, who confers emancipation from bondage.

[[1]*Truth &c.*—This is simply putting the statement of the previous Sloka in another way, for we *are* the Atman in reality, though ignorance has veiled the truth from us.

[[2]*Above-mentioned*—i e., in Slokas 19 and 31.]

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥३३॥

33. Who is versed in the Vedas, sinless, unsmitten by desire and a knower of Brahman par excellence, who has withdrawn himself into Brahman, is calm, like fire[1] that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him.

[[1]*Fire &c.*—Cf. Svetâsvatara, VI. 19. The state of mergence in Brahman and the perfect cessation of all activity of the relative plane is meant.

The Sloka is an adaptation of the language of the Sruti.]

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥३४॥

34. Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know :—

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यतिकारुण्यसुधाभिवृष्ट्या ॥३५॥

35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee ; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.

[The expression, abounding in hyperbole, is characteristically Oriental. The meaning is quite plain.]

दुर्वारसंसारदवाग्नितप्तं
दोधूयमानं दुरदृष्टवातैः
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यद्यदहं न जाने ॥३६॥

36. Save me from death, afflicted as I am by the unquenchable fire[1] of this world-forest, and shaken violently by the winds of an untoward lot,[2] terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.

[[1]*Fire &c* —The world (*Samsâra*) is commonly compared to a wilderness on fire The physical and mental torments are referred to.

[2]*Untoward lot*—the aggregate of bad deeds done in one's past incarnations, which bring on the evils of the present life.]

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जना-
नहेतुनान्यानपि तारयन्तः ॥३७॥

37. There are good souls, calm and magnanimous, who do good[1] to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.

[[1]*Do good &c* —i e , unasked, out of their heart's bounty, as the spring infuses new life into animate and inanimate nature, unobserved and unsought. The next Sloka follows up the idea]

अयं स्वभावः स्वत एव यत्पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥३८॥

38. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun.

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतै-
र्युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।
संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः
स्वीकृताः ॥३९॥

39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear,—do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own.

[Stripped of metaphor the Sloka would mean : Take pity on me and teach me the way out of this world and its afflictions.]

कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोऽस्त्युपायः ।
जाने न किञ्चित्कृपयाव मां प्रभो
संसारदुःखक्षतिमातनुष्व ॥४०॥

40. How to cross this ocean of phenomenal existence, what is to be my fate, and which[1] of the means should I adopt—as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.

[[1]*Which &c.*—Among the various and often conflicting means prescribed in the Shastras, which am I to adopt ?]

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥४१॥

41. As he thus speaks, tormented by the afflictions of the world—which is like a forest on fire—and seeking his protection, the saint eyes

him with a glance softened with pity and spontaneously bids him give up all fear.

विद्वान्स तस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥४२॥

42. To him who[1] has sought his protection, thirsting for Liberation, who duly obeys the injunctions of the scriptures, who is of a pacified mind, and endowed with calmness,—(to such a one) the sage proceeds to inculcate the truth out of sheer grace.

[This verse is an adaptation of Mundaka Upa. I. ii. 13.
[1]*Who &c.*—The adjectives imply that he is a qualified aspirant.]

मा भैष्ट विद्वंस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥४३॥

43. Fear not, O learned one, there is no death for thee; there *is* a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee.

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।
तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥४४॥

44. There *is* a sovereign means which puts an end to the fear of relative existence ; through that thou wilt cross the sea of Samsâra and attain bliss supreme.

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥४५॥

45. Reasoning on the meaning of the Vedânta leads to efficient knowledge,[1] which is immediately followed by the total annihilation of the misery born of relative existence.

[[1]*Efficient knowledge*—the highest knowledge, which consists of the realisation of the identity of the individual soul with Brahman.]

श्रद्धाभक्तिध्यानयोगान्मुमुक्षो-
र्मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥४६॥

46. Faith,[2] devotion and the Yoga of meditation—these are mentioned by the Sruti as the immediate factors of Liberation in the case of a

seeker ; whoever abides in these gets Liberation from the bondage[2] of the body, which is the conjuring of Ignorance.

[The reference is to Kaivalya Upanishad, I. 2.

[1]*Faith*—Shraddhâ, *devotion*—Bhakti. These have been defined in Slokas 25, 31 and 32.

[2]*Bondage &c.*—i. e., the identification of the Self with the body, which is solely due to Ignorance or Avidyâ.]

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्नि-
रज्ञानकार्यं प्रदहेत्समूलम् ॥४७॥

47. It is verily through the touch of Ignorance that thou who art the Supreme Self findest thyself under the bondage of non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of Ignorance together with their root.

शिष्य उवाच ।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।
यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥४८॥

48. Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips.

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥४९॥

49. What is bondage, forsooth? How has it come (upon the Self)? How does it continue to exist? How is one freed from it? What is this non-Self? And who is the Supreme Self? And how can one discriminate between them?— Do tell me about all these.

श्रीगुरुरुवाच ।
धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥५०॥

The Guru replied :—

50. Blessed art thou! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of Ignorance!

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥५१॥

51. A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage.

[In this and the next few Slokas the necessity of direct realisation is emphasised as the only means of removing Ignorance.]

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।
क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥५२॥

52. The trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥५३॥

53. The patient who takes (the proper) diet and medicine is alone seen to recover completely,—not through work done by others.

वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ॥५४॥

54. The true nature of things is to be known *personally*, through the eye of clear illumination, and not through a sage: what the moon exactly is, is to be known with one's own eyes; can others make him know it?

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।
कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥५५॥

55. Who but one's own self can get rid of the bondage caused by the fetters of Ignorance,[1] desire, action and the like, aye even in a hundred crore of cycles[2] ?

[[1]*Ignorance &c.*—Ignorance of our real nature as the blissful Self leads to *desire* which in its turn impels us to *action*, entailing countless sufferings.

[2]*Cycles*—Kalpa, the entire duration of the evolved universe. See note on Sloka 6.]

न योगेन न सांख्येन कर्मणा नो न विद्यया ।
ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥५६॥

56. Neither[1] by Yoga,[2] nor by Sankhya,[3] nor by work,[4] nor by learning, but by the realisation of one's identity with Brahman is Liberation possible, and by no other means.

[1]*Neither &c.*—None of these, if practised *mechanically*, will bring on the highest knowledge, the absolute identity of the Jiva and Brahman, which alone, according to Advaita Vedanta, is the supreme way to Liberation.

[2]*Yoga*—may mean Hatha Yoga which strengthens the body.

Sankhya—According to the Sankhya philosophy Liberation is achieved by the discrimination between Purusha and Prakriti. The Purusha is sentient but

inactive, and all activity belongs to Prakriti, which is non-sentient, yet independent of the Purusha. The Sankhyas also believe in a plurality of Purushas. These are the main differences between the Sankhya and Vedanta philosophies.

Work—Work for material ends, such as getting to heaven and so forth, is meant.

Compare Svetâsvatara Upa. III. 8.—'Seeing Him alone one transcends death, there is no other way.']

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥५७॥

57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please some persons, they do not suffice to confer sovereignty.

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥५८॥

58. Loud speech[1] consisting of a shower of words, the skill in expounding scriptures, and likewise erudition—these merely bring on a little personal enjoyment to the scholar but are no good for Liberation.

[Book-learning to the exclusion of realisation is deprecated in this and the following Slokas.

[1]*Loud speech*—Speech is divided into four kinds according to its degree of subtlety. *Vaikhari* is the lowest

class, and represents articulate speech. Hence, dabbling in mere terminology is meant.]

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥५९॥

59. The study of the scriptures is useless as long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

[Prior to realisation, mere book-learning without discrimination and renunciation is useless as it cannot give us Freedom, and to the man of realisation it is all the more so, as he has already achieved his life's end.]

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।
अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥६०॥

60. The scriptures consisting of many words are a dense forest which causes the mind to ramble merely. Hence the man of wisdom should earnestly set about knowing the true nature of the Self.

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।
किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥६१॥

61. For one who has been bitten by the serpent of Ignorance the only remedy is the

knowledge of Brahman. Of what avail are the Vedas and scriptures, Mantras and medicines to such a one?

न गच्छति विना पानं व्याधिरौषधशब्दतः ।
विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥६२॥

62. A disease does not leave off if one simply utter the name of the medicine, without taking it; (similarly) without direct realisation one cannot be liberated by the mere utterance of the word Brahman.

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।
ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥६३॥

63. Without[1] causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve Liberation by the mere utterance of the word Brahman?—It would result merely in an effort of speech.

[[1]*Without &c.*—By realising one's identity with Brahman, the One without a second, in Samadhi, one becomes the pure Chit (Knowledge Absolute), and the duality of subject and object vanishes altogether. Short of this, Ignorance which is the cause of all evil is not destroyed.]

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥६४॥

64. Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor.'

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिम् ।
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ॥
तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते ।
मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥६५॥

65. As a treasure[1] hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and such other things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the Self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted argumentation.

[[1]*Treasure &c.*—Nikshepah. The idea is—one must undergo the necessary practice.]

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।
स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥६६॥

66. Therefore the wise should, as in the case of disease and the like, personally strive by all

the means in their power to be free from the bondage of repeated births and deaths.

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।
सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥६७॥

67. The question that you have asked to-day is excellent, approved by those versed in the Shâstras, aphoristic,[1] pregnant with meaning and fit to be known by the seekers after Liberation.

[[1]*Aphoristic*—terse and pithy.]

शृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।
तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥६८॥

68. Listen attentively, O learned one, to what I am going to say. By listening to it you shall be instantly free from the bondage of Samsâra.

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥६९॥

69. The first step to Liberation is the extreme aversion[1] to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work[2] enjoined in the scriptures.

[[1]*Aversion &c.*—These four have been defined in Slokas 20-24. Cf. Sruti—शान्तो दान्त उपरतस्तितिक्षुः ।

[2]*All work* : All work done with motive, including the good ones prescribed in the Shâstras and those that are evil, which men do prompted by their own nature.]

ततः श्रुतिस्तन्मननं सतत्त्व-
ध्यानं चिरं नित्यनिरन्तरं मुनेः ।
ततोऽविकल्पं परमेत्य विद्वा-
निहैव निर्वाणसुखं समृच्छति ॥७०॥

70. Then come hearing,[1] reflection on that, and long, constant and unbroken meditation[2] on the Truth for the Muni.[3] After that the learned one attains the supreme Nirvikalpa state[4] and realises the bliss of Nirvâna even in this life.

[Compare Bri. Upa. II. iv. 5.

[1]*Hearing*—of the Truth from the lips of the Guru.

[2]*Meditation*—the flowing of the mind in one unbroken stream towards one object.

[3]*Muni*—the man of reflection.

[4]*Nirvikalpa state*—that state of the mind in which there is no distinction between subject and object—all the mental activities are held in suspension, and the aspirant is one with his Atman. It is a superconscious state, beyond all relativity, which can be *felt* by the fortunate seeker, but cannot be described in words. The utmost that can be said of it is that it is inexpressible Bliss, and Pure Consciousness. Nirvâna, which literally means 'blown out,' is another name for this.]

यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥७१॥

71. Now I am going to tell thee fully about what thou ought to know—the discrimination between the Self and non-Self. Listen to it and decide about it in thy mind.

मज्जास्थिमेदःपलरक्तचर्म-
त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकै-
रङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥७२॥

72. Composed of the seven ingredients, viz., marrow, bones, fat, flesh, blood, skin and cuticle, and consisting of the following limbs and their parts—legs, thighs, the chest, arms, the back and the head :

अहंममेति प्रथितं शरीरं
मोहास्पदं स्थूलमितीर्यते बुधैः ।
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि ॥७३॥

73. This body, reputed to be the abode of the infatuation of 'I and mine', is designated by sages as the gross body. The sky,[1] air, fire, water and earth are subtle elements. They—

[[1]*The sky &c.*—These are the materials out of which the gross body has been formed. They have got two states, one subtle and the other gross.]

परस्परांशैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः ।
मात्रास्तदीया विषया भवन्ति
शब्दादयः पञ्च सुखाय भोक्तुः ॥७४॥

74. Being united[1] with parts of one another and becoming gross, (they) form the gross body. And their subtle essences[2] form[3] sense-objects—the groups of five such as sound[4] and the rest which conduce to the happiness[5] of the experiencer, the individual soul.

[[1]*Being united &c.*—The process is as follows: Each of the five elements is divided into two parts. One of the two halves is further divided into four parts. Then each gross element is formed by the union of one-half of itself with one-eighth of each of the other four.

[2]*Subtle essences*—*Tanmâtrâs.*

[3]*Form &c.*—by being received by the sense-organs.

[4]*Sound &c.*—sound, touch, smell, taste and sight.

[5]*Happiness &c.*—Happiness includes its opposite, misery also.]

य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।

आयान्ति निर्यान्त्यध ऊर्द्ध्वमुच्चैः
स्वकर्मदूतेन जवेन नीताः ॥७५॥

75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come[1] and depart, up and down, carried amain by the powerful emissary[2] of one's own action.

[[1]*Come &c.*—Become subject to birth and death and assume various bodies from those of angels to those of brutes, according to the merits of their work.

[2]*Emissary &c.*—Just as a culprit seizing things not belonging to him is put in fetters and sentenced by the royal officer in various ways, so the Jiva, oblivious of his real nature, through his attachment to sense-object is subjected to various kinds of misery.]

शब्दादिभिः पञ्चभिरेव पञ्च
पञ्चत्वमापुः स्वगुणेन बद्धाः ।
कुरङ्गमातङ्गपतङ्गमीन-
भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥७६॥

76. The deer, the elephant, the moth, the fish and the black-bee—these five have died, being tied to one or other of the five senses, viz., sound etc., through their own attachment.[1] What then is in store for man who is attached to all these five!

[[1]*Own attachment*—The word 'guna' in the text means both 'a rope' and 'a tendency'.]

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥७७॥

77. Sense-objects are more virulent in their evil effects than the poison of the cobra even. Poison kills one who takes it, but those others kill one who even looks[1] at them through the eyes.

[[1]*Looks &c.*—The mention of the eyes here is only typical, and implies the other sense-organs also ; contact with the external world by *any* organ is meant.]

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥७८॥

78. He who is free from the terrible fetters of the hankering for the sense-objects, so very difficult to get rid of, is alone fit for Liberation, and none else,—even though he be versed in all the six Shâstras.[1]

[[1]*Six Shâstras*—the six schools of Indian philosophy. Mere book-learning without the heart's yearning for emancipation will not produce any effect.]

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥७९॥

79. Those seekers after Liberation who have got only an apparent dispassion (Vairâgya) and are trying to cross the ocean of Samsâra (relative existence), the shark of hankering catches by the throat and violently snatching away[1] drowns them half-way.

[[1]*Snatching away*—from the pursuit of Brahmajnâna.]

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥८०॥

80. He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsâra, free from all obstacles.

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥८१॥

81. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure, whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also his own reasoning, achieves his end—know this to be true.

मोक्षस्य कांक्षा यदि वै तवास्ति
त्यजातिदूराद्विषयान्विषं यथा ।
पीयूषवत्तोषदयाक्षमार्जव-
प्रशान्तिदान्तीर्भज नित्यमादरात् ॥८२॥

82. If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straightforwardness, lm ness and self-control.

अनुक्षणं यत्परिहृत्य कृत्य-
मनाद्यविद्याकृतबन्धमोक्षणम् ।
देहः परार्थोऽयममुष्य पोषणे
यः सज्जते स स्वमनेन हन्ति ॥८३॥

83. Whoever leaves aside what should always be attempted, viz., the emancipation from the bondage of Ignorance without beginning, and passionately seeks to nourish this body, which is an object for others[1] to enjoy, commits suicide thereby.

[[1]*For others &c.*—To be eaten perchance by dogs and jackals after death.]

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।
ग्राहं दारुधिया धृत्वा नदीं तर्तुं स गच्छति ॥८४॥

84. Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log.

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।
मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥८५॥

85. So for a seeker after Liberation the infatuation[1] over things like the body is a dire death. He who has thoroughly conquered this deserves the state of Freedom.

[[1]*Infatuation*—that I am the body, or that the body, etc., are mine.]

मोहं जहि महामृत्युं देहदारसुतादिषु ।
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥८६॥

86. Conquer the infatuation over things like the body, one's wife and children,—conquering which the sages reach that Supreme State[1] of Vishnu.

[[1]*Supreme State &c.*—From Rig-Veda, I. xxii. 20-21.]

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥८७॥

87. This gross body is to be deprecated, for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things.

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥८८॥

88. This gross body is produced by one's past actions out of the gross elements subdividing[1] and combining with the other four, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.

[[1]*Subdividing &c*—*Panchikarana.* See note 1 on Sloka 74]

बाह्येन्द्रियैः स्थूलपदार्थसेवां
स्रक्चन्दनस्त्र्यादिविचित्ररूपाम् ।
करोति जीवः स्वयमेतदात्मना
तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥८९॥

89. Identifying itself with this form the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, etc., by means of the external organs. Hence, this body has its fullest play in the waking state.

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥९०॥

90. Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world.

स्थूलस्य सम्भवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः
पूजावमानबहुमानमुखा विशेषाः ॥९१॥

91. Birth, decay and death are the various characteristics of the gross body, as also stoutness, etc. ; childhood, etc., are its different conditions ; it has got various restrictions regarding caste[1] and order of life ; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours.

[[1]*Caste*—Brâhmana, etc.
[2]*Order of life*—Brahmacharya, etc.]

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनाद् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥९२॥

92. The ears, skin, eyes, nose and tongue are organs of knowledge, for they help us to cognise objects ; the vocal organs, hands, legs, etc., are organs of action, owing to their tendency to work.

निगद्यतेऽन्तःकरणं मनोधी-
रहंकृतिश्चित्तमिति स्ववृत्तिभिः ।

मनस्तु संकल्पविकल्पनादिभि-
बुद्धिः पदार्थाध्यवसायधर्मतः ॥९३॥
अत्राभिमानादहमित्यहंकृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम् ॥९४॥

93-94. The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions : the Manas, from its considering the pros and cons of a thing ; the Buddhi, from its property of determining the truth of objects ; the ego, from its identification with this body as one's own self ; and the Chitta, from its function of seeking for pleasurable objects.

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥९५॥

95. The same Prâna becomes Prâna, Apâna, Vyâna, Udâna and Samâna according to their diversity of functions and modifications, like gold[1] and water, etc.

[[1]*Like gold &c.*—Just as the same gold is fashioned into various ornaments, and as water takes the form of foam, waves, etc.]

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।

बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥९६॥

96. The five organs of action such as speech etc., the five organs of knowledge beginning with the ear, the group of five Prânas, Buddhi and the rest, together with Nescience,[1] desire and action—these eight 'cities' make up what is called the subtle body.

[[1]*Nescience &c.*—See note on Sloka 55.]

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥९७ ॥

97. Listen,—this subtle body, called also the Linga body, is produced out of the elements before their subdividing and combining with each other, is possessed of desires and causes the soul to experience the fruits of its actions. It is a beginningless superimposition on the soul brought on by its own ignorance.

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्र-
त्कालीननानाविधवासनाभिः ॥९८॥

कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।
यस्मादसङ्गस्तत एव कर्मभि-
र्न लिप्यते किञ्चिदुपाधिना कृतैः ॥९९॥

98-99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams Buddhi,[1] by itself,[2] takes on[3] the rôle of the agent and the like, owing to various desires of the waking state, while the supreme Atman shines in Its own glory,—with Buddhi as Its only superimposition, the witness of everything, and is not touched by the least work that the Buddhi does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform.

[[1]*Buddhi*—here stands for the Antahkarana, the "inner organ" or mind.

[2]*By itself*—independently of the objective world.

[3]*Takes on &c.*—The Atman is the one intelligent principle, and whatever Buddhi does it does borrowing the light of the Atman.]

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।
वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥१००॥

100. This subtle body is the instrument for all activity of the Atman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Atman is perfectly unattached.

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।
बाधिर्यमूकत्वमुखास्तथैव
श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥१०१॥

101. Blindness, weakness, and sharpness are conditions of the eye, due to its fitness or defectiveness merely ; so are deafness and dumbness, etc., of the ear and so forth,—but never of the Atman, the Knower.

उच्छ्वासनिःश्वासविजृम्भणक्षु-
त्प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ज्ञाः
प्राणस्य धर्मावशनापिपासे ॥१०२॥

102. Inhalation and exhalation, yawning, sneezing, secretion and leaving this body, etc., are called by experts functions of Prâna and the rest, while hunger and thirst are characteristics of Prâna proper.

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥१०३॥

103. The inner organ (mind) has its seat in the organs such as the eye, etc., as well as in the body, identifying itself with them and endued with a reflection of the Atman.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥१०४॥

104. Know that it is egoism which, identifying itself with the body, becomes the doer or enjoyer, and in conjunction with the Gunas[1] such as the Sattva, assumes the three different states.[2]

[[1]*Gunas*—the three component factors of Prakriti.
[2]*Different states*—those of waking, etc.]

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥१०५॥

105. When the sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are the characteristics of egoism, and not of the ever-blissful Atman.

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषामात्मा प्रियतमो यतः ।
तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥१०६॥

106. Sense-objects are pleasurable only as

dependent on the Atman manifesting through them, and not independently, because the Atman is by Its very nature the most beloved of all. Therefore the Atman is ever blissful, and never suffers misery.

[*Vide* Bri. Upa.—Yâjnavalkya's teachings to his wife Maitreyi.]

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिप्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥१०७॥

107. That in profound sleep we experience the bliss of Atman independent of sense-objects, is clearly attested[1] by Sruti,[2] direct perception, tradition, and inference.

[[1]*Is clearly attested*—*Jâgrati*, which is a plural verb.
[2]*Sruti*—Chhândogya, Brihadâranyaka, Kaushitaki and other Upanishads.]

अव्यक्तनाम्नी परमेशशक्ति-
रनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥१०८॥

108. Avidyâ (Nescience) or Mâyâ, called also the Undifferentiated,[1] is the power[2] of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear

intellect only from the effects She produces. It is She who brings forth this whole universe.

[[1]*The Undifferentiated*—the perfectly balanced state of the three Gunas, where there is no manifested universe. When this balance is disturbed, then evolution begins.

[2]*Power &c.*—This distinguishes the Vedantic conception of Maya from the Sankhya view of Prakriti which they call insentient and at the same time independent.]

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥१०९॥

109. She is neither existent nor non-existent nor partaking of both characters ; neither same nor different nor both ; neither composed of parts nor an indivisible whole nor both ; She is most wonderful and cannot be described in words.

शुद्धाद्वयब्रह्मविबोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥११०॥

110. The Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is

removed by the discrimination of the rope. She has her Gunas known as Rajas, Tamas and Sattva, named after their respective functions.

विक्षेपशक्ती रजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।
रागादयोऽस्याः प्रभवन्ति नित्यं
दुःखादयो ये मनसो विकाराः ॥१११॥

111. Rajas has its Vikshepa-Shakti[1] or projecting power which is of the nature of an activity, and from which this primeval flow[2] of activity has emanated. From this also, the mental modifications such as attachment and the rest and grief and the like are continually produced.

[[1]*Vikshepa-Shakti*—that power which at once projects a new form when once the real nature of a thing has been veiled by the Avarana-Shakti, mentioned later in Sloka 113.

[2]*Primeval flow &c.*—i. e., the phenomenal world, alternately evolving and going back into an involved state. Cf. Gita XV. 4.]

कामः क्रोधो लोभदम्भाद्यसूयाऽ-
हंकारेर्ष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्ति-
र्यस्मादेषा तद्रजो बन्धहेतुः ॥११२॥

112. Lust, anger, avarice, arrogance, spite, egoism, envy and jealousy, etc.—these are the dire attributes of Rajas, from which this worldly tendency of man is produced. Therefore Rajas is a cause of bondage.

एषाऽऽवृतिर्नाम तमोगुणस्य
शक्तिर्यया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृते-
र्विक्षेपशक्तेः प्रवणस्य हेतुः ॥११३॥

113. Avriti or the veiling power is the power of Tamas which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikshepa).

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृ-
ग्व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥११४॥

114. Even wise and learned men and men who are clever and adepts in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman even though clearly explained in various ways. What is simply superimposed by delusion, they consider

as true, and attach themselves to its effects. Alas ! How powerful is the great Avriti Shakti of dreadful Tamas !

अभावना वा विपरीतभावनाऽ-
संभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥११५॥

115. Absence of right judgment, or contrary judgment, want of definite belief[1] and doubt—these certainly never desert one who has any connection with this "veiling power," and then the "projecting power" gives ceaseless trouble.

[[1]*Definite belief*—in the existence of a thing even though there may be a vague notion of it.]

अज्ञानमालस्यजडत्वनिद्रा-
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किंचि-
न्निद्रालुवत्स्तम्भवदेव तिष्ठति ॥११६॥

116. Ignorance, lassitude, dulness, sleep, inadvertence and stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.[1]

[[1]*Stock or stone*—lit. pillar.]

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥११७॥

117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Atman becomes reflected in the Sattva and like the sun reveals the entire world of matter.

मिश्रस्य सत्त्वस्य भवन्ति धर्मा-
स्त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षुता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥११८॥

118. The traits of mixed Sattva are an utter absence[1] of pride, etc., and Niyama[2] and Yama[3], etc., as well as faith, devotion, yearning for Liberation, the divine tendencies[4] and turning away from the unreal.

[[1]*Absence &c.*—The reference is to the higher attributes enumerated in the Bhagavad-Gita XIII. 8-12.

[2]*Niyama*—Purity, contentment, etc.

[3]*Yama*—Non-killing, truthfulness, etc. Vide Patanjali's Yoga Aphorisms III. 30 & 32.

[4]*Divine tendencies*—The reference is to the opening Slokas of Gita, Ch. XVI.]

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥११९॥

119. The traits of pure Sattva[1] are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting.

[[1]*Pure Sattva*—Sattva unmixed with Rajas and Tamas elements.]

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥१२०॥

120. This Undifferentiated,[1] spoken of as the compound of the three Gunas, is the causal body of the soul.[2] Profound sleep is its special state, in which the functious of the mind and all its organs are suspended.[3]

[[1]*Undifferentiated*—mentioned in Slokas 108 and following.

[2]*Soul*—identifying itself through ignorance with this or the other two bodies.

[3]*Suspended*—not in perfect knowledge, as in Samâdhi,

but in ignorance. This is the differentia between these two states.]

सर्वप्रकारप्रमितिप्रशान्ति-
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥१२१॥

121. Profound sleep is the cessation of all kinds[1] of perception, in which the mind remains in a subtle, seed-like form. The test of this is the universal verdict[2] that I did not know anything then.

[[1]*All kinds* &c.—including remembrance and delusion also.

[2]*Universal verdict* &c.—This negative *remembrance* proves the continuity of the mind even in the *sushupti* state.]

देहेन्द्रियप्राणमनोऽहमादयः
सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं च विश्व-
मव्यक्तपर्यन्तमिदं ह्यनात्मा ॥१२२॥

122. The body and the organs, the Prânas, Manas and egoism, etc., all forms of function, the sense-objects, pleasures and the rest, the gross elements such as the ether and so forth, in fact, the whole universe, up to the Undifferentiated—all this is non-Self.

[This and the next Sloka set forth what we are to avoid indentifying ourselves with. We are the Pure Self, eternally free from all duality.]

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥१२३॥

123. From Mahat[1] down to the gross body everything is the effect of Maya: These and Maya herself know thou to be non-Self and therefore unreal like the mirage in a desert.

[[1]*Mahat*—Cosmic Intelligence. It is the first to proceed from Prakriti or Maya. For the hierarchy vide Katha Upa. I. iii. 10-11.]

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥१२४॥

124. Now I am going to tell thee of the real nature of the Paramâtman, realising which man is freed from bondage and attains Liberation.[1]

[[1]*Liberation* 'Kaivalya' literally means extreme aloofness]

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥१२५॥

125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths[1] or coverings:

[[1]*Five sheaths &c.*—Consisting respectively or Anna (matter), Prâna (force), Manas (mind), Vijnâna (knowledge) and Ananda (Bliss). The first comprises this body of ours, the next three make up the subtle body (Sukshma Sarira), and the last the causal body (Kârana Sarira), The Atman referred to in this Sloka is beyond them all. These Kosas will be dealt with later on.]

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥१२६॥

126. Who knows everything that happens in the waking state, in dream and in profound sleep, is aware of the presence or absence of the mind and its functions, and is the background of the notion of egoism.—This is He.

[This Sloka gives the purport of such Sruti passages as Kena Upa. I. 6, and Bri. III. iv. 2.]

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥१२७॥

127. Who Himself sees all, but whom no one beholds, who illumines the Buddhi, etc., but whom they cannot illumine.—This is He.

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
आभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥१२८॥

128. By whom[1] this universe is pervaded, but whom nothing pervades, who shining[2] all this (universe) shines as His reflection.—This is He.

[[1]*By whom, &c.*—Compare Chhândogya III. xi. 6, and Gita x. 42.

[2]*Who shining &c.*—A reproduction of the sense of the celebrated verse occurring in Katha Upa. II. V. 15, Mundaka II. ii. 10, and Svetâsvatara VI. 14.]

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥१२९॥

129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants !

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।
वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥१३०॥

130. By whom everything from egoism down to the body, the sense-objects and pleasure, etc., is known as palpably as a jar,—for He is the essence of Eternal Knowledge !

[Compare Brihadâranyaka IV. iii. 23.]

एषोऽन्तरात्मा पुरुषः पुराणो
निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो
येनेषिता वागसवश्चरन्ति ॥१३१॥

131. This is the innermost Self,[1] the primeval Purusha (Being), whose essence is the constant realisation of infinite Bliss, who is ever the same,

yet reflecting[2] through the different mental modifications, and commanded[3] by whom the organs and Prânas perform their functions.

[[1]*Innermost Self*—Vide Bri. III. iv and elsewhere.

[2]*Reflecting &c*—Compare Kena II. 12.

[3]*Commanded &c.*—See the opening Sloka of the same Upanishad and the reply given to it later on.]

अत्रैव सत्त्वात्मनि धीगुहाया-
मव्याकृताकाश उशत्प्रकाशः ।
आकाश उच्चैरविवत्प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन् ॥१३२॥

132. In this very body, in the mind full of Sattva, in the secret chamber of the intellect, in the Akasa known as the Unmanifested, the Atman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence.

[This Sloka gives a hint as to where to look in for the Atman. First of all there is the gross body, within this there is the mind or "inner organ," of which Buddhi or intelligence, characterised by determination, is the most developed form; within Buddhi again, pervading it, is the causal body known as the Unmanifested. We must seek the Atman inside this. The idea is that the Atman transcends all the three bodies—in fact the whole sphere of duality and materiality. The word 'Akasa' often occurs in the Sruti in the sense of Atman or Brahman.

The Vedanta Sutras (I. i. 22) discuss this question and decide in favour of this meaning.]

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥१३३॥

133. —The Knower of the modifications of mind and egoism, and of the activities of the body, the organs, and Prânas, apparently taking their forms, like the fire[1] in a ball of iron ; It neither acts nor is subject to change in the least.

[[1]*Like the fire &c.*—Just as fire has no form of its own, but seems to take on the form of the iron ball which it turns red-hot, so the Atman, though without form, seems to appear as Buddhi and so forth.

Compare Katha II. ii. 9.]

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुष्मि-
न्न लीयते कुम्भ इवाम्बरः स्वयम् ॥१३४॥

134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent.

[This Sloka refers to the six states, enumerated by Yâska, which overtake every being, such as birth, existence, etc. The Atman is above all change.]

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥१३५॥

135. The Supreme Self, different from the Prakriti[1] and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe[2] in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of Buddhi,[3] the determinative faculty.

[[1]*Prakriti*—the Mother of the entire manifested universe.

[2]*Gross and subtle universe*—the world of matter and thought.

[3]*Witness of Buddhi*—all actions that we seem to be doing are really done by Buddhi, while the Self ever stands aloof, the only Absolute Entity.]

नियमितमनसामुं त्वं स्वमात्मानमात्म-
न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥१३६॥

136. By means of a regulated mind and the purified intellect (Buddhi), realise directly thy own Self, in the body, so as to identify thyself with It,[1] cross the boundless ocean of Samsára whose waves are birth and death, and firmly established[2] in Brahman as thy own essence, be blessed.

[[1]*With It*—instead of with the gross, subtle and causal bodies.

[2]*Established &c.*—By our very nature we are ever identified with Brahman, but through ignorance we think we are limited and so forth.]

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥१३७॥

137. Identifying the Self with this non-Self—this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes,[1] and preserves it by means of (agreeable) sense-objects,[2] by which he becomes bound as the caterpillar by the threads of its cocoon.

[[1]*Bathes*—keeps clean and tidy.

[2]*Sense-objects &c.*—He runs after sense-pleasures think-

ing that will conduce to the well being of the body, but these in turn throw him into a terrible bondage, and he has to abjure them wholly to attain his freedom, as the caterpillar has to cut through its cocoon.]

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिक-
स्ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥१३८॥

138. One who is overpowered by ignorance mistakes a thing for what it is not: It is the absence of discrimination[1] that causes one to mistake a snake for a rope. and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage.

[[1]*Discrimination*—between what is real (viz. the Self) and what is not real (viz. the phenomenal world).]

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम् ॥१३९॥

139. This veiling power (Avriti), which preponderates in ignorance, covers the Self, whose

glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal, and one without a second,—as Rahu[1] does the orb of the sun.

[[1]*As Râhu &c.*—The reference is to the solar eclipse. In Indian mythology the sun is supposed to be periodically overpowered by a demon named Râhu.]

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमा-
नानात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥१४०॥

140. When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is non-Self. And then the great power of Rajas called the projecting power,[1] sorely afflicts him through the binding fetters of lust, anger, etc.

[[1]*Projecting power*—See note 1 on Sloka 111.]

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥१४१॥

141. The man of perverted intellect, having

his Self-knowledge swallowed up by the shark of utter ignorance, himself imitates[1] the various states of the Intellect (Buddhi), as that is Its superimposed attribute, and drifts up and down[2] in this boundless ocean of Samsâra[3] full of the poison of sense-enjoyment, now sinking, now rising,—a miserable fate indeed !

[[1]*Himself imitates &c*—The Self is the real nature of every being, but a mistaken identification with the Buddhi causes him to appear *as if* he were active. See note 3 on Sloka 135.

[2]*Up and down*—Acquiring different bodies such as the angelic or the animal, according to the good or bad deeds performed, and enjoying or suffering therein.

[3]*Samsâra*—the entire relative existence.]

भानुप्रभासंजनिताभ्रपंक्ति-
भानुं तिरोधाय विजृम्भते यथा ।
आत्मोदिताहंकृतिरात्मतत्त्वं
तथा तिरोधाय विजृम्भते स्वयम् ॥१४२॥

142. As layers of clouds, generated by the sun's rays, cover the sun and appear solely (in the sky), so egoism, generated by the Self, covers the reality of the Self and appears solely[1] by itself.

[[1]*Solely &c*—as if there were no Atman at all. But the clouds vanish subsequently, and so does egoism too.]

कवलितदिननाथे दुर्दिने सान्द्रमेघै-
व्यथयति हिमझंझावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं
क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥१४३॥

143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them,[1] so when the Atman is hidden by intense ignorance, the dreadful Vikshepa Shakti (projecting power) afflicts the foolish man with numerous griefs.

[[1]*Blasts trouble them*—The root व्यथ has also a secondary meaning, namely to cause to wander, which is also implied here. The verb क्षपयति in the last line of this verse has also a similar meaning The foolish man is made to take sometimes very low bodies—that is the meaning.]

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥१४४॥

144. It is from these two powers[1] that man's bondage has proceeded,—beguiled by which he mistakes the body for the Self and wanders (from body to body).

[[1]*Two powers*—viz, the veiling and projecting powers—Avarana and Vikshepa.]

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥१४५॥

145. Of the tree of Samsâra ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul[1] is the bird on it.

[In this stanza Samsâra or relative existence is likened to a tree, and the simile is brought out in complete detail. The appropriateness of the comparisons will be patent on reflection. It is this kind of composition which shows Sankara not only to be a great philosopher but a true poet also. And such Slokas, as the reader will find it for himself, abound in this masterpiece of Vedantic literature.

[1]*Soul &c*—Compare the beautiful Slokas of the Mundaka Upanishad (III. i. 1-2)—"द्वा सुपर्णा सयुजा सखाया" &c. With the ripening of knowledge the two birds coalesce into one, the Self alone remains, and life is known to be a dream.]

अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।

जन्माप्ययव्याधिजरादिदुःख-
प्रवाहपातं जनयत्यमुष्य ॥१४६॥

146. This bondage of non-Self springs from ignorance, is self-caused[1], and is described as without beginning and end.[2] It subjects one to the long train of miseries such as birth and death, disease and decrepitude and so forth.

[[1]*Self-caused*—not depending upon any other cause.
[2]*Without end*—Relatively speaking, that is. On the realisation of the Self it disappears.]

नास्त्रैर्न शस्त्रैरनिलेन वह्निना
छेत्तुं न शक्यो न च कर्मकोटिभिः ।
विवेकविज्ञानमहासिना विना
धातुः प्रसादेन सितेन मञ्जुना ॥१४७॥

147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts[1]—by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace[2] of the Lord.

[[1]*Acts*—enjoined by the scriptures, and done with motives.
[2]*Grace &c.*—An echo of Katha Upa. I. ii. 20. The Sruti has also a different reading—'धातुप्रसादात्'—which means 'through the purity of the mind and organs, etc.'—This meaning is also suggested here.]

श्रुतिप्रमाणैकमतेः स्वधर्म-
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥१४८॥

148. One who is passionately devoted to the authority of the Srutis acquires steadiness in his Svadharma,[1] which alone conduces to the purity of his mind. The man of pure mind realises the Supreme Self, and by this alone Samsâra with its root[2] is destroyed.

[[1]*Svadharma*—lit. one's own duty, or the duty for which we are fit,—which the Gita enjoins on us all to perform, as the way to perfection.

[2]*Root*—Ignorance.]

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥१४९॥

149. Covered by sheaths[1] like the material one and the rest, which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sedge.

[[1]*Sheaths &c.*—See note on Sloka 125.

They are called sheaths as they are coverings over the Atman which manifests Itself through them. From the Annamaya to the Anandamaya the sheaths are gradually finer and finer. Knowledge consists in going beyond

them all by means of regulated practice and coming face to face, as it were, with the Atman.]

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥१५०॥

150. On the removal of that sedge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man.

[The water has not to be *procured* from anywhere else, it is *already* there ; only the obstructions have to be removed. So on the case of Atman also,]

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परं स्वयंज्योतिः ॥१५१॥

151. When all the five sheaths have been eliminated,[1] the Self of man appears—pure, of the essence of everlasting and unalloyed bliss, indwelling,[2] supreme, and self-effulgent.

[[1]*Eliminated*—Discriminated as being other than the Self.
[2]*Indwelling*—dwelling within the heart of all.]

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥१५२॥

152. To remove his bondage the wise man should discriminate between the Self and non-

Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute, and becomes happy.

मुञ्जादिषीकामिव दृश्यवर्गा-
त्प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥१५३॥

153. He indeed is free who discriminates between all sense-objects[1] and the indwelling, unattached and inactive[2] Self, as one separates a stalk[3] of grass from its enveloping sheath, and merging[4] everything in It remains in a state of identity with That.

[[1]*Sense-objects*—specially the body and its organs.
[2]*Inactive*—the witness of all activity.
[3]*Stalk &c.*—Compare Katha Upa. II. iii. 17.
[4]*Merging &c.*—Knowing that only the Atman manifests Itself through name and form.]

देहोऽयमन्नभवनोऽन्नमयस्तु कोश-
श्चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-
र्नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥१५४॥

154. This body of ours is the product of food and comprises the material sheath; it lives on

food,[1] and dies without it ; it is a mass of skin, flesh, blood, bones and lots of other filthy things, and can never be the eternally pure, self-existent Atman.

[[1]*Food*—that went to build up the parent-body.]

पूर्वं जनेरधिमृतेरपि नायमस्ति
जातक्षणः क्षणगुणोऽनियतस्वभावः ।
नैको जडश्च घटवत्परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता ॥१५५॥

155. It does not exist prior to birth or posterior to death, but lasts only for a short (intervening) period ; its virtues are transient, and it is changeful by nature ; it is manifold,[1] inert, and is a sense-object, like a jar ; how can it be one's own Self, the Witness of changes in all things ?

[[1]*Manifold*—not a simple, and subject to constant transformations.]

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥१५६॥

156. The body, consisting of arms and legs, etc., cannot be the Atman, for one continues to live even when particular limbs are gone, and the different functions[1] of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all.

[[1]*Functions*—other than those directly interfered with.]

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।
सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥१५७॥

157. That the Atman as the abiding Reality is different from the body, its characteristics,[1] its activities, and its states,[2] etc., of which It is the witness, is self-evident.

[[1]*Characteristics*—such as stoutness or leanness, etc.
[2]*States*—boyhood, youth, etc.]

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।
कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥१५८॥

158. How can the body, being a pack of bones, covered with flesh, and full of filth, and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it ?

त्वङ्मांसमेदोऽस्थिपुरीषराशा-
वहंमतिं मूढजनः करोति ।
विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थभूतम् ॥१५९॥

159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body.

देहोऽहमित्येव जडस्य बुद्धि-
देहे च जीवे विदुषस्त्वहंधीः ।
विवेकविज्ञानवतो महात्मनो
ब्रह्माहमित्येव मतिः सदात्मनि ॥१६०॥

160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture[1] of body and soul, while the sage possessed of realisation due to discrimination, looks upon the eternal Atman as his Self, and thinks, "I am Brahman."

[Three classes of people are distinguished in this Sloka, of whom the Advaitist is of course given the highest place.

[1]*Mixture &c.*—The average man thinks he is both body and soul acting in unison.]

अत्रात्मबुद्धिं त्यज मूढबुद्धे
त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शान्तिं परमां भजस्व ॥१६१॥

161. O foolish one, cease to identify thyself with this bundle of skin, flesh, fat, bones and filth, and identify thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace.

देहेन्द्रियादावसति भ्रमोदितां
विद्वानहंतां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ता-
प्यस्त्वेष वेदान्तनयान्तदर्शी ॥१६२॥

162. As long as the book-learned man does not give up his mistaken identification with the body[1] and organs, etc., which are unreal, there is no talk of emancipation even for him, be he ever so erudite[2] in the Vedanta and morals.

[[1]*Body &c.*—In fact, the whole objective world.

[2]*Erudite &c.*—Mere book-learning is meant. Unless he has realised the state of oneness, he will be a mere talker, that is all.]

छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
ज्जीवच्छरीरे च तथैव माऽस्तु ॥१६३॥

163. Just as thou dost not identify thyself with the shadow-body,[1] the image-body,[2] the dream-body,[3] or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body[4] also.

[[1]*Shadow-body*—The shadow of thy body.

[2]*Image-body*—the image or reflection of thy body, cast in water, etc.

[3]*Dream-body*—the body that thou mayst assume in dreams.

[4]*Living body*—the gross body, with the Prânas etc.

देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्ना-
त्त्यक्ते तु चित्ते न पुनर्भवाशा ॥१६४॥

164. The identification with the body alone is the root which produces the misery of birth, etc., of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth.

[Compare Chhândogya Upa. VIII. xii. 1.]

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ।
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥१६५॥

165. The Prâna, with which we are all familiar, coupled with the five organs[1] of action, forms the vital sheath, permeated[2] by which the material sheath[3] engages itself in all activities as if it were living.

[[1]*Organs &c.*—the brain centres which control speech,

manual activity, locomotion, excretion and reproduction. See Sloka 92.

[2]*Permeated &c.*—This activity, again, is a borrowed one, as will appear from the last line of the next Sloka.

[3]*Material sheath*—described in Slokas 154 and following.

For a description of the Five Kosas (Sheaths) the reader is referred to the Taittiriya Upa., second *Valli* or chapter.]

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ॥
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥१६६॥

166. Neither is the vital sheath the Self—because it is a modification of Vâyu,[1] and like the air it enters[2] into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self.

[[1]*Vâyu* . The Prâna-Vâyu or life-force is meant here. The word commonly means air, which brings in the comparison in the next line.

[2]*Enters &c.*—i. e., as breath which is its gross manifestation.]

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्या-
त्कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥१६७॥

167. The organs[1] of knowledge together with the mind form the mental sheath,—the cause of the diversity of things, such as 'I' and 'mine.' It is powerful and endued with the faculty of creating differences of name, etc. It manifests itself as permeating the preceding, i. e. vital sheath.

[[1]*Organs &c.*—The brain centres which control sight, hearing, smell, taste and touch. See Sloka 92.]

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनै-
र्मनोमयाग्निर्दहति प्रपञ्चम् ॥१६८॥

168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe.

[The sacrificial fire confers on the Yajamâna, or the man who performs the sacrifice, the enjoyments of the heavenly spheres. So the mind also confers on the Jiva or individual soul the pleasures of the objective world.

It is the mind that projects the objective universe—this is the plain meaning. See Sloka 170, below.]

न ह्यस्त्यविद्या मनसोऽतिरिक्ता
मनो ह्यविद्या भवबन्धहेतुः ।
तस्मिन्विनष्टे सकलं विनष्टं
विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥१६९॥

169. There is no Ignorance (Avidyâ) outside the mind. The mind alone is Avidyâ, the cause of the bondage of transmigration. When that is destroyed,[1] all else is destroyed, and when it manifests, everything else manifests.

[According to Vedanta, there is no actual change in the Self, which is by nature pure and perfect. It is Ignorance or Avidyâ that has covered Its vision, so to say, and It appears as limited and subject to change. Now, this ignorance is imbedded in the mind, aud when the mind is thoroughly purified through Sâdhana or discipline, the glory of the Atman manifests itself. This is said to be Liberation.

[1]*Destroyed*—in the highest or Nirvikalpa Samâdhi.]

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेष-
स्तत्सर्वमेतन्मनसो विजृम्भणम् ॥१७०॥

170. In dreams, when there is no actual

contact with the external world, the mind alone creates the whole universe consisting of the enjoyer,[1] etc. And similarly in the waking state also,—there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

[[1]*The enjoyer &c.*—i. e , the enjoyer, the enjoyable and enjoyment : subject, object and their coming into relation.]

सुषुप्तिकाले मनसि प्रलीने
नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥१७१॥

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality.

[[1]*Universal experience*—The subject has been touched on already. See Sloka 121, ante.]

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥१७२॥

172. Clouds are brought in by the wind and again driven away by the same agency. Simi-

larly, man's bondage is caused by the mind, and Liberation too is caused by that alone.

देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद्गुणेन ।
वैरस्यमत्र विषवत्सुविधाय पश्चा-
देनं विमोचयति तन्मन एव बन्धात् ॥१७३॥

173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the self-same mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage.

[For the double meaning of the word *guna*, see note on Sloka 76]

तस्मान्मनः कारणमस्य जन्तो-
र्बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणै-
र्मोक्षस्य शुद्धं विरजस्तमस्कम् ॥१७४॥

174. Therefore the mind is the only cause that brings about man's bondage or Liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation.

[A reminiscence of the second Sloka of Amritabindu Upa.]

विवेकवैराग्यगुणातिरेका-
च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षो-
स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥१७५॥

175. Attaining purity through a preponderance of discrimination[1] and renunciation,[2] the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two.

[[1]*Discrimination*—between Self and non-Self.
[2]*Renunciation*—of the non-Self.]

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥१७६॥

176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for Liberation never go there.

मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् ॥१७७॥

177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine,[1] the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action,[2] means[3] and results.[4]

[[1]*Gross or fine*—in the waking and dream states respectively.
[2]*Action*—to obtain desired results.
[3]*Means*—for these actions.
[4]*Results*—such as enjoyment or Liberation.]

असंगचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबध्य ।
अहंममेति भ्रमयत्यजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु ॥१७८॥

178. Deluding the Jiva who is unattached Pure Intelligence, and binding him by the ties of body, organs and Prânas, the mind causes him to wander, with ideas of 'I' and 'mine,' amidst the varied enjoyment of results achieved by himself.

[[1]*Binding &c.*—strictly speaking, it is our attachment for these that binds us.]

अध्यासदोषात्पुरुषस्य संसृति-
रध्यासबन्धस्त्वमुनैव कल्पितः ।

रजस्तमोदोषवतोऽविवेकिनो
जन्मादिदुःखस्य निदानमेतत् ॥१७६॥

179. Man's transmigration is due to the evil of superimposition,[1] and the bondage of superimposition is created by the mind alone. It is this that causes the misery of birth, etc., for the man of non-discrimination who is tainted by Rajas and Tamas.

[[1]*Superimposition*—This is the favourite theme of the Vedanta Philosophy, to explain how the ever-free Self came to be bound at all. The whole thing is a mistaken identity, a self-hypnotism, it says, and the way out of it lies in de-hypnotising ourselves.]

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।
येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥१८०॥

180. Hence sages who have fathomed its secret have designated the mind as Avidyâ or Ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥१८१॥

181. Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one's hand.

मोक्षैकसक्त्या विषयेषु रागं
निर्मूल्य संन्यस्य च सर्वकर्म ।
सच्छ्रद्धया यः श्रवणादिनिष्ठो
रजःस्वभावं स धुनोति बुद्धेः ॥१८२॥

182. He who by means of one-pointed devotion to Liberation roots out the attachment for sense-objects, renounces all actions,[1] and with faith in the Real Brahman regularly practises hearing,[2] etc., succeeds in purging the Râjasika nature of the intellect.

[[1] *All actions*—that are done with selfish motives.

[2] *Hearing &c.*—i. e., hearing (from the lips of the Guru), reflection and meditation, of the highest Vedantic truth—the identity of the Jiva and Brahman.]

मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतो-
र्द्रष्टा हि दृश्यात्मतया न दृष्टः ॥१८३॥

183. Neither can the mental sheath be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering, and is an object.[1] Whereas the subject can never be identified with the objects of knowledge.

[[1]*Object*—cognisable by the Self which is the eternal subject.]

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।
विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥१८४॥

184. Buddhi[1] with its modifications[2] and the organs of knowledge, having[3] the characteristics of the agent, forms the Vijnânamaya Kosha or knowledge sheath, which is the cause of man's transmigration.

[[1]*Buddhi*—the determinative faculty.
[2]*Modifications*—such as egoism, etc.
[3]*Having &c.*—thinking 'I am the agent.']

अनुव्रजच्चित्प्रतिबिम्बशक्ति-
र्विज्ञानसंज्ञः प्रकृतेर्विकारः ।
ज्ञानक्रियावानहमित्यजस्रं
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥१८५॥

185. This knowledge sheath, which seems to be followed[1] by a reflection of the power of the Chit, is a modification[2] of the Prakriti, is endowed with the function of knowledge, and always wholly identifies itself with the body and the organs, etc.

[[1]*Followed &c.*—The knowledge sheath is in reality material and insentient, but a reflection of the Chit or Atman makes it appear as intelligent.
[2]*Modification &c.*– and therefore insentient.]

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारवोढा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥१८६॥

भुंक्ते विचित्रास्वपि योनिषु व्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥१८७॥

186-87. It is without beginning, characterised by egoism, is called the Jiva, and carries on all the activities on the relative plane. Through previous desires[1] it performs good and evil actions and experiences their results. Being born in various bodies it comes[2] and goes, up and down. It is this knowledge sheath that has the waking, dream and other states and experiences joy and grief.

[[1]*Previous desires*—desires of previous births.
[2]*Comes &c.*—is born and dies, in higher or lower bodies.]

देहादिनिष्ठाश्रमधर्मकर्म-
गुणाभिमानं सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः
प्रकृष्टसान्निध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य
यदात्मधीः संसरति भ्रमेण ॥१८८॥

188. It always mistakes the duties, functions and attributes of the orders of life[1] which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.

[[1]*Orders of life*—*Ashramas.*]

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।
कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥१८९॥

189. The self-effulgent Atman which is Pure Knowledge, shines in the midst[1] of the Prânas, within the heart.[2] Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.

[The first part of this Sloka is a quotation from Brihadâranyaka Upa. IV. iii. 7.

[1]*In the midst &c.*—great nearness is meant. Prâna means force ; here the physiological and mental forces are referred to.

[2]*Within the heart*—in Buddhi, the seat of which is supposed to be the heart.]

स्वयं परिच्छेदमुपेत्य बुद्धे-
स्तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं
स्वतः पृथक्त्वेन मृदो घटानिव ॥१९०॥

190. Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi[1] and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different,[2]—like earthen jars from the clay of which they are made.

[[1]*Buddhi*—here stands for the knowledge sheath.

[2]*As something different*—as conditioned and bound, just as an ignorant man may consider earthen pots as something distinct from the clay of which they are made. The wise man knows that the difference is simply due to name and form, which are creations of the mind.]

उपाधिसम्बन्धवशात्परात्मा
ह्युपाधिधर्माननुभाति तद्गुणः ।
अयोविकारानविकारिवह्निव-
त्सदैकरूपोऽपि परः स्वभावात् ॥१९१॥

191. Owing to Its connection with the superimpositions, the Supreme Self, even though naturally perfect[1] and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do,—like the changeless fire assuming the modifications of the iron which it turns red-hot.

[[1]*Naturally perfect*—Or the phrase **परः स्वभावात्** may mean "transcending Nature."

[2]*Modifications*—such as size, shape, etc.]

शिष्य उवाच ।

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥१९२॥

The disciple questioned :

192. Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva,[1] this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.

[[1]*Jiva*—individual soul, or the Self under self-imposed limitations.]

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥१९३॥

193. Therefore the Jivahood[1] of the soul also must have no end, and its transmigration continue for ever. How then can there be liberation for the soul ? Kindly enlighten me on this point, O revered Teacher.

[[1]*Jivahood*—the self-hypnotised state of the ever-free Atman.]

श्रीगुरुरुवाच ।

सम्यक् पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥१९४॥

The Teacher replied :

194. Thou hast rightly questioned, O learned one ! Listen therefore attentively : The imagination which has been conjured up by delusion can never be accepted as a fact.

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥१९५॥

195. But for delusion there can be no connection of the Self—which is unattached, beyond activity and formless—with the objective world, as in the case of blueness,[1] etc., with reference to the sky.

[[1]*Blueness &c.*—The sky has no colour of its own, but we mentally associate blueness with it. The blueness is in our *mind*, and not in the sky. Similarly, limitation exists not in the Absolute Self, but in our own minds.]

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तुस्वभावात् ॥१९६॥

196. The Jîvahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge[1] and Bliss Absolute—has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.

[[1]*Knowledge &c.*—These are Its *essence,* and therefore can never depart from It, as heat from fire]

यावद्भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥१९७॥

197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more snake when the illusion has vanished. Similar is the case here.

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।
उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥१९८॥
प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥१९९॥

198-9. Avidyâ or Nescience and its effects are

likewise considered as beginningless. But with the rise of Vidyâ or realisation, the entire effects of Avidyâ, even though beginningless, are destroyed together with their root [1]—like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning is not eternal,—like previous non-existence.[2]

[[1]*Root*—i e. Avidya

[2]*Previous non-existence*—*Prâgabhâva*, a term of Hindu logic. When we say a thing comes into being at a definite point of time, we imply also that there was non existence of that particular thing prior to that moment. And this 'non-existence' is obviously beginningless. But it *ceases* as soon as the thing comes into being. Similarly, Avidyâ, which means absence of Vidya or knowledge, even though beginningless, disappears when realisation comes.]

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।
यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥२००॥
जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।
सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥२०१॥

200-1. A previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes[1] such as the Buddhi, is not real ; whereas the other (the Atman) is essentially different

from it. The relation between the Atman and Buddhi is due to a false knowledge.

[[1]*Superimposed attributes* : Just as a crystal placed near a red flower seems to appear as red. Or when we look at a thing behind a curtain through an aperture, as the aperture becomes bigger and bigger we see more and more of the thing behind ; but we erroneously think that the thing is growing, whereas, in reality, all the change takes place in the curtain only. Similarly we see the Atman through the covering of Prakriti or Nature, of which Buddhi, etc , are manifestations, and Nature which is continually changing, leads us to think that the Atman back of it is changing too, which is a mistake.]

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥२०२॥

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Srutis, consists in the realisation of the identity of the individual soul and Brahman.

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।
ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥२०३॥

203. This realisation is attained by a perfect discrimination between the Self and non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self.

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥२०४॥

204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Atman also manifests Its undimmed lustre when the taint has been removed.

[Water is naturally pure, but it is polluted by foreign substances mixing with it. These impurities can be removed by filtration, distillation, etc. So the apparent impurity of the soul can be removed by discrimination, which shows that it is Nescience that hides the real nature of the Self.]

असन्निवृत्तौ तु सदात्मना स्फुटं
प्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एव
सदात्मनः साध्वहमादिवस्तुनः ॥२०५॥

205. When the unreal ceases to exist, this very individual soul is definitely realised as the eternal Self. Therefore one must make it a point to completely remove things[1] like egoism, etc., from the eternal Self.

[[1]*Things*—which are in reality superimpositions.]

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद्व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥२०६॥

206. This knowledge sheath (Vijnânamaya Kosha) that we have been speaking of, cannot be the Supreme Self for the following reasons—because it is subject to change,[1] because it is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman.

[[1]*Subject to change*—Whereas the Atman is changeless, Knowledge Absolute, unlimited, the eternal subject, and the universal substratum of all things. Just as the rope is the only reality with regard to the mistaken snake-idea, etc.]

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥२०७॥

207. The blissful sheath (Anandamaya Kosha) is that modification[1] of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure[2] and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt to the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

[[1]*Modification &c.*—The experience of the Sushupti

state will be spoken of in the next Sloka as the typical enjoyment of the Anandamaya Kosha. And deep sleep is always a state of intense ignorance. Hence this sheath must be a modification of Nescience.

Pleasure &c.—The reference is to the Taittiriya Upa. II. v., where *Priya, Moda* and *Pramoda* (various degrees of enjoyment) are said to be the attributes of the Anandamaya Kosha.]

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥२०८॥

208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight[1] of agreeable objects and so forth.

[[1]*Sight &c*—actual sense perception (in the waking state), or memory-impressions (in dream).]

नैवायमानन्दमयः परात्मा
सोपाधिकत्वात्प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया
विकारसंघातसमाहितत्वात् ॥२०९॥

209. Nor is the blissful sheath the Supreme Self, because it is endowed with changeful attributes, is a modification of Prakriti, is the effect of past good deeds, and imbedded[1] in the other sheaths which are modifications.

[[1]*Imbedded &c.*—The reference is again to the Taittiriya Upa, 2nd chapter, where the five Koshas are spoken of as being similar in shape and one inside the other, the Annamaya or material sheath being the outermost and Anandamaya the innermost.]

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधिः साक्षी बोधरूपोऽवशिष्यते ॥२१०॥

210. When all the five sheaths have been eliminated by the reasoning on Sruti passages,[1] what remains as the culminating point[2] of the process, is the Witness, the Knowledge Absolute,—the Atman.

[[1]*Sruti passages*—those that describe the Atman negatively, by the *neti neti* (not this, not this) method.

[2]*Culminating point*—beyond which the process of reasoning or analysis cannot go. What takes place then is termed the *Aparokshânubhuti*, Realisation, and the mind is then said to be in the Samâdhi state.]

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥२११॥

211. This self-effulgent Atman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted,[1] the everlasting Bliss,—is to be realised by the wise one as one's own Self.

[[1]*Untainted*—by Nescience ; hence Absolute.]

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।
विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥२१२॥

212. The disciple questioned, "After these five sheaths have been eliminated as unreal, I find nothing, O Teacher, in this universe but a Void, the absence of everything. What entity does there at all remain with which the wise man should realise his identity ?"

[The position of the Buddhistic *Shunyavâdins*, or Nihilists who deny that there remains anything positive after the ultimate analysis, is set forth in this Sloka as a *prima facie* view, and the refutation is given in the next few Slokas.]

श्रीगुरुरुवाच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।
अहमादिविकारास्ते तदभावोऽयमप्यनु ॥२१३॥
सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।
तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥२१४॥

The Guru answered :

213-14. Thou hast rightly said, O learned

one ! Thou art clever indeed in discrimination. That by which all those modifications such as egoism, etc., as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Atman—the Knower—through[1] the sharpest intellect.

[The argument is this The Atman as the eternal subject must remain always Otherwise knowledge itself will be impossible Even in the Sushupti state there must be the eternal subject behind to record the blissful memory of that state To take a familiar example · In a bioscope there must be the screen to allow the moving pictures to coalesce and form a connected whole. Motion presupposes rest. So the ever-changing Prakriti must have behind it the immutable Atman

[[1]*Through* &c.—An echo of Katha Up. I. iii. 12.]

तत्साक्षिकं भवेत्तत्तद्यद्यद्येनानुभूयते ।
कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥२१५॥

215. That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all.

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।
अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतरः ॥२१६॥

216. This Atman is a self-cognised entity, because It is cognised by Itself. Hence the indi-

vidual soul is itself and directly the Supreme Brahman, and nothing else.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखा-
न्नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥२१७॥

217. That which clearly manifests Itself in the states of wakefulness, dream and profound sleep ; which is inwardly perceived in the mind in various forms, as an unbroken series of egoistic impressions ; which witnesses the egoism, the Buddhi, etc., which are of diverse forms and modifications ; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute ; know thou this Atman, thy own Self, within thy heart.

[According to the Sankhya Philosophy, the whole universe, as it appears to us, is a mixture of Purusha and Prakriti—of something which impinges on or gives the suggestion to our minds, and of the mind which reacts, and covers it, as it were, with a coating of its own. In other words, everything we perceive is this unknown something *plus* the mind, or to put it briefly, X+ mind. Vedanta substitutes Brahman for Purusha and postulates a Nescience as the inscrutable power of Brahman, which covers the real nature of Brahman and makes I think as if It were subject to all sorts of change and limitation Atman is only another name for Brahman. So, wheneve we perceive a thing, form any mental impression, it mus

be the Atman and nothing else that we perceive. Only in our ignorance we fail to grasp the real nature of the thing experienced (the Atman) and call it by various names. So, our egoism, our intellect, and all mental states are manifestations of the Atman and Atman alone.]

घटोदके बिम्बितमर्कबिम्ब-
मालोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥२१८॥

218. Seeing the reflection of the sun mirrored in the water of a jar the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit[1] caught in the Buddhi which is Its superimposition.

[[1]*Chit*—the Atman which is Knowledge Absolute]

घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा ॥२१९॥

219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent[1] of them ;

[[1]*Independent &c.*—These being merely its reflections, which serve to suggest the real sun.]

देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥२२०॥
नित्यं विभुं सर्वगतं सुसूक्ष्म-
मन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥२२१॥
विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन्न बिभेति कश्चित् ।
नान्योऽस्ति पन्था भवबन्धमुक्ते-
र्विना स्वतत्त्वावगमं मुमुक्षोः ॥२२२॥

220-2. Similarly, discarding the body, the Buddhi, and the reflection of the Chit in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden[1] in the recesses of the Buddhi and is distinct from the gross and subtle, eternal, omnipresent, all-pervading, extremely subtle, which has neither interior nor exterior, and is identical with oneself,—fully

realising this true nature of oneself, one becomes free from sin, and taint, and death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after Liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one's own Self.

[[1]*Hidden &c.*—It is the *purified* Buddhi which catches a glimpse of the Atman.

The sense of various Sruti passages of Advaitic import is reproduced in these Slokas. The reader is specially referred to the Brihadâranyaka III. viii. 8, Taittiriya II. 2, and Svetâsvatara III. 8.]

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥२२३॥

223. The realisation of one's identity with the Brahman is the cause of liberation from the bonds of Samsâra, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute.

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।
विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥२२४॥

224. Once having realised the Brahman one no longer returns to the realm of transmigration. Therefore, one must fully realise one's identity with the Brahman.

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥२२५॥

225. Brahman is Existence, Knowledge, the Absolute, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior,—there It reigns triumphant.

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।
न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम् ॥

226. It is this Supreme Oneness which alone is real, since there is nothing[1] else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth.

[[1]*Nothing &c.*—Everything but the Self is an *appearance* merely.]

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥२२७॥

227. All this universe which appears as of diverse forms through ignorance, is nothing else but Brahman which is absolutely free[1] from all the limitations of human thought.

[[1]*Free &c.*—We imagine all sorts of things through ignorance, but Brahman is ever beyond them, and is the only Reality.]

मृत्कार्यभूतोऽपि मृदो न भिन्नः
कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात्।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥२२८॥

228. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar?—It is fictitious,[1] a fancied name merely.

[[1]*Fictitious &c.*—Quoted in sense from the Chhândogya Upa., Ch. VI.]

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते।
अतो घटः कल्पित एव मोहा-
न्मृदेव सत्यं परमार्थभूतम् ॥२२९॥

229. None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined through delusion, and the component clay alone is the abiding reality in respect of it.

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥२३०॥

230. Similarly, the whole universe being the effect of the real Brahman is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says 'it is,' is still under delusion,— he babbles like[1] one asleep.

[[1]*Like &c.*—i. e. incoherently]

ब्रह्मैवेदं विश्वमित्येव वाणी
श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
तस्मादेतद्ब्रह्ममात्रं हि विश्वं
नाधिष्ठानाद्भिन्नताऽरोपितस्य ॥२३१॥

231. This universe is verily Brahman—such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman,—for that which is superimposed (on something) has no separate existence from its substratum.

[The reference is to Mundaka (II. ii. 11), which is one of the Upanishads belonging to the Atharva Veda.]

सत्यं यदि स्याज्जगदेतदात्मना
न तत्त्वहानिर्निगमाप्रमाणता ।
असत्यवादित्वमपीशितुः स्या-
न्नैतत्त्रयं साधु हितं महात्मनाम् ॥२३२॥

232. If the universe as it is be real, there will be no cessation[1] of the dualistic element, the

scriptures[2] will be falsified, and the Lord[3] Himself will be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded.

[[1]*No cessation &c.*—The world in that case can never be destroyed. Hence duality with all its ugly features will persist.

[2]*Scriptures &c.*—According to staunch Advaitins the numerous Advaitic texts of the Srutis, comprising the highest philosophic thought, are alone considered as bearing out their true import, to which the rest of the Vedas must be subordinated.

[3]*The Lord &c.*—Being the Revealer of the truths of the Srutis. Or the allusion may be to Sri Krishna's words in the Gita quoted in the next verse.]

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीत्येवमेव व्यचीक्लृपत ॥२३३॥

233. The Lord, who knows[1] the secret of all things, has supported this view in the words—"But[2] I am not in them," "Nor are the beings in Me."

[[1]*Knows &c.*—Because He is Omniscient.

[2] *But &c.*—The reference is to the 4th and 5th Slokas of the 9th chapter of the Gita which declare that all existence owes its being to Brahman which is its substratum, yet Absolute.]

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥२३४॥

234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams.

अतः पृथङ्नास्ति जगत्परात्मनः
पृथक्प्रतीतिस्तु मृषा गुणादिवत्।
आरोपितस्यास्ति किमर्थवत्ता-
धिष्ठानमाभाति तथा भ्रमेण ॥२३५॥

235. Therefore the universe does not exist apart from the Supreme Self ; and the perception of its separateness is false like the qualities[1] (of blueness, etc., in the sky). Has a superimposed attribute any meaning apart from its substratum ? It is the substratum[2] which appears like that through delusion.

[[1]*Qualities &c.*—See Sloka 195.
[2]*Substratum &c.*—The rope appears as the snake This idea is made clear in the next few Slokas.]

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं
ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।
इदन्तया ब्रह्म सदैव रूप्यते
त्वारोपितं ब्रह्मणि नाममात्रम् ॥२३६॥

236. Whatever a deluded man perceives through mistake, is Brahman and Brahman alone : The silver is nothing but the mother-

of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz., the universe, is merely a name.

अतः परं ब्रह्म सदद्वितीयं
विशुद्धविज्ञानघनं निरञ्जनम् ।
प्रशान्तमाद्यन्तविहीनमक्रियं
निरन्तरानन्दरसस्वरूपम् ॥२३७॥

निरस्तमायाकृतसर्वभेदं
नित्यं सुखं निष्कलमप्रमेयम् ।
अरूपमव्यक्तमनाख्यमव्ययं
ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥२३८॥

237-238. Hence whatever there manifests, viz , this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, the Taintless, pacified, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute. Transcending all the diversities created by Maya or Nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।
केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥२३९॥

239. Sages realise the Supreme Truth, Brahman,—in which there is no differentiation of knower, knowledge and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.

अहेयमनुपादेयं मनोवाचामगोचरम् ।
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥२४०॥

240. Which can be neither[1] thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very self, and of surpassing glory.

[[1]*Neither &c*—Because It is not a material thing, but one's very Self]

तत्त्वंपदाभ्यामभिधीयमानयो-
ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्य-
गेकत्वमेव प्रतिपाद्यते मुहुः ॥२४१॥

ऐक्यं तयोर्लक्षितयोर्न वाच्ययो-
र्निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराश्योः परमाणुमेर्वोः ॥२४२॥

241-2. If thus[1] the Sruti, in the dictum

"Thou art that" (*Tat-Tvam-Asi*), repeatedly establishes the absolute identity of Brahman (or Isvara) and Jiva, denoted by the terms That (*Tat*) and Thou (*Tvam*) respectively, divesting these terms of their relative associations,—then it is the identity of their implied, not literal, meanings which is sought to be inculcated, for they are of contradictory attributes to each-other—like the sun and a glow-worm, the king and a servant, the ocean and a well, or Mount Meru and an atom.

[[1] *If thus &c.*—The reference is to the sixth chapter of the Chhândogya Upanishad, where Uddâlaka Aruni tries to impress on his son, Svetaketu, the identity of Jiva and Brahman in various ways]

तयोर्विरोधोऽयमुपाधिकल्पितो
न वास्तवः कश्चिदुपाधिरेषः ।
ईशस्य माया महदादिकारणं
जीवस्य कार्यं शृणु पञ्चकोशम् ॥२४३॥

243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Isvara (the Lord), is Maya or Nescience, which is the cause of Mahat[1] and the rest[2],—and in the case of the Jiva (the individual soul), listen,—the five sheaths[3], which are the effects of Maya, stand for it.

[[1]*Mahat*—See note on Sloka 123.

[2]*The rest*—the grosser manifestations that proceed from Mahat.

[3]*Five sheaths*—See note on Sloka 125.]

एतावुपाधी परजीवयोस्तयोः
सम्यङ्निरासे न परो न जीवः ।
राज्यं नरेन्द्रस्य भटस्य खेटक-
स्तयोरपोहे न भटो न राजा ॥२४४॥

244. These two are the superimpositions of the Isvara and the Jiva respectively, and when these are perfectly eliminated there is neither Isvara nor Jiva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away there is neither[1] king nor soldier.

[[1]*Neither &c*—He is only a man then. Similarly, if we take away omniscience, omnipotence, etc., from Isvara and the deficiencies of knowledge, power, etc., from the Jiva, only Brahman remains as the substance of both.]

अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम् ।
श्रुतिप्रमाणानुगृहीतबोधा-
त्तयोर्निरासः करणीय एव ॥२४५॥

245. The Vedas[1] themselves in the words "Now then is the injunction," etc., repudiate the duality imagined in the Brahman. One must

needs eliminate those two superimpositions by means of realisation supported by the authority of the Vedas.

[[1]*Vedas &c.*—The reference is to the Brihadâranyaka Upa. II. iii. 6.]

नेदं नेदं कल्पितत्वान्न सत्यं
रज्जुदृष्टव्यालवत्स्वप्नवच्च ।
इत्थं दृश्यं साधु युक्त्या व्यपोह्य
ज्ञेयः पश्चादेकभावस्तयोर्यः ॥२४६॥

246. Neither this gross nor this subtle universe (is the Atman). Being imagined they are not real,—like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realise the oneness that underlies the Isvara and the Jiva.

ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या
किन्तूभयार्थात्मिकयैव भाव्यम् ॥२४७॥

247. Hence those two terms (Isvara and Jiva) must be carefully considered through their *implied* meanings, so that their absolute identity may be established. Neither the method of total

rejection nor that of complete retention will do. One must reason out through the process which combines the two.

[There are three kinds of Lakshanâ or implied meaning—the Jahati, the Ajahati and the Bhâga Lakshanâ. The first is that in which one of the terms has to give up its primary meaning. For example, the phrase गंगायां घोषः does not mean that a village of cow-herds is *in* the Ganges but *on* the Ganges. The second kind is that in which the primary meaning is retained, but something is supplied to make it clear, as the sentence श्वेतो धावति means "a white (horse) is running." In the third kind of Lakshanâ each of the terms has to give up a part of its connotation. See the next Sloka.]

स देवदत्तोऽयमितीह चैकता
विरुद्धधर्मांशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीतिवाक्ये
विरुद्धधर्मानुभयत्र हित्वा ॥२४८॥

संलक्ष्य चिन्मात्रतया सदात्मनो-
रखण्डभावः परिचीयते बुधैः ।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥२४९॥

248-49. Just as in the sentence, 'This is that Devadatta,' the identity is spoken of, eliminating the contradictory portions,[1] so in the sentence

'Thou art That,' the wise man must give up the contradictory elements on both sides and recognise the identity of Isvara and Jiva, noticing carefully the essence of both, which is *Chit*, Knowledge Absolute. Thus hundreds of scriptual texts inculcate the oneness and identity of Brahman and Jiva.

[[1]*Contradictory portions*—Such as the differences of time and place, etc]

अस्थूलमित्येतदसन्निरस्य
सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।
अतो मृषामात्रमिदं प्रतीतं
जहीहि यत्स्वात्मतया गृहीतम् ।
ब्रह्माहमित्येव विशुद्धबुद्ध्या
विद्धि स्वमात्मानमखण्डबोधम् ॥२५०॥

250 Eliminating the not-Self, in the light of such passages as 'It is not gross,'[1] etc., (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore, dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own Self, the Knowledge Absolute.

[[1] *Not gross &c.*—The reference is to Brihadâranyaka III. viii. 8.]

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलं ।
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं ।
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥२५१॥

251. All modifications of clay, such as the jar, etc., which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that Pacified, Pure, Supreme Brahman, the One without a second.

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यस-
त्तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥२५२॥

252. As the place, time, objects, knower, etc., called up in dream are all unreal, so is also the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the Prânas and egoism, etc., are also thus unreal, therefore thou art the

Pacified, Pure, Supreme Brahman, the One without a second.

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।
स्वप्ने नष्टं स्वप्नविश्वं विचित्रं
स्वस्माद्भिन्नं किन्नु दृष्टं प्रबोधे ॥२५३॥

253. (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own self?

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्त्ति य-
द्ब्रह्म तत्त्वमसि भावयात्मनि ॥२५४॥

254. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time and sense-objects;—that Brahman art thou, meditate on this in thy mind.

यत्परं सकलवागगोचरं
гोचरं विमलबोधचक्षुषः ।
शुद्धचिद्घनमनादि वस्तु य-
द्ब्रह्म तत्त्वमसि भावयात्मनि ॥२५५॥

255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination ; which is pure, the Embodiment of Knowledge, the beginningless entity ;—that Brahman art thou, meditate on this in thy mind.

षड्भिरूर्मिभिरयोगि योगिहृ-
द्भावितं न करणैर्विभावितम् ।
बुद्ध्यवेद्यमनवद्यमस्ति य-
द्ब्रह्म तत्त्वमसि भावयात्मनि ॥२५६॥

256. That which is untouched by the six-fold wave[1]; meditated upon by the Yogi's heart, but not grasped by the sense organs ; which the Buddhi cannot know ; and which is unimpeachable ;—that Brahman art thou, meditate on this in thy mind.

[[1]*Six-fold wave*—viz., decay and death, hunger and thirst, grief and delusion, which overtake the body and mind.]

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।
निष्कलं निरुपमानवद्धि य-
ब्रह्म तत्त्वमसि भावयात्मनि ॥२५७॥

257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar;—that Brahman art thou, meditate on this in thy mind.

जन्मवृद्धिपरिणत्यपक्षय-
व्याधिनाशनविहीनमव्ययम् ।
विश्वसृष्ट्यवविघातकारणं
ब्रह्म तत्त्वमसि भावयात्मनि ॥२५८॥

258. That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe;—that Brahman art thou, meditate on this in thy mind.

अस्तभेदमनपास्तलक्षणं
निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति य-

ब्रह्म तत्त्वमसि भावयात्मनि ॥२५९॥

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form;—that Brahman art thou, meditate on this in thy mind.

एकमेव सदनेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥२६०॥

260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent;—that Brahman art thou, meditate on this in thy mind.

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥२६१॥

261. That which is free from duality; which is infinite and indestructible; distinct from the

universe and Maya,—supreme, eternal ; which is undying Bliss ; taintless ;—that Brahman art thou, meditate on this in thy mind.

यद्विभाति सदनेकधा भ्रमा-
नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रियं सदा
ब्रह्म तत्त्वमसि भावयात्मनि ॥२६२॥

262. That Reality which (though One) appears variously owing to delusion,—taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications,—that Brahman art thou, meditate on this in thy mind.

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥२६३॥

263. That beyond which there is nothing ; which shines even above Maya, which again is superior to its effect, the universe ; the inmost Self of all, free from differentiation ; the Real Self, the Existence-Knowledge-Bliss Absolute ; infinite and immutable ;—that Brahman art thou, meditate on this in thy mind.

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥२६४॥

264. On the Truth inculcated above,[1] one must oneself meditate in one's mind, through the intellect, by means of the recognised arguments.[2] By that means one will realise the Truth free from doubt, etc., like water in the palm of one's hand.

[[1]*Above*—in the ten preceding Slokas.

[2]*Recognised arguments*—that are in harmony with the Vedas.]

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय सङ्घे नृपवच्च सैन्ये ।
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥२६५॥

265. Realising in this body the Knowledge Absolute free from Nescience and its effects, like the king in an army, and being ever established in thy own Self, by resting on that Knowledge, merge the universe in the Brahman.

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।

तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्ग गुहाप्रवेशः ॥२६६॥

266. In the cave[1] of the Buddhi there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one[2] who lives in this cave *as* Brahman, O beloved, there is no more entrance into the mother's womb.

[[1]*Cave*—The Buddhi is often spoken of thus.
[2]*For one &c.*—He who always thinks of himself as Brahman has no more rebirth.]

ज्ञाते वस्तुन्यपि वलवती वासना नादिरेषा
कर्ता भोक्ताप्यहमिति दृढा यास्य संसारहेतुः ।
प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥२६७॥

267. Even after the Truth has been realised, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. The sages call that Liberation which is the attenuation[1] of Vâsanâs or impressions here and now.

[[1]*Attenuation &c.*—Because the man who has no selfish desires easily attains Mukti.]

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥२६८॥

268. The idea of 'me and mine' in the body and organs, etc., which are non-Self,—this superimposition the wise one must put a stop to, by indentifying oneself with the Atman.

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥२६९॥

269. Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly revolving the positive thought, 'I am He,' conquer this identification with the non-Self.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥२७०॥

270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the scriptures, do away with the superimposition that has come upon thyself.

लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ॥२७१॥

271. Owing to the desire to walk after society, the passion for too much study of the

scriptures and the desire to keep the body comfortable, people cannot attain to proper Realisation.

संसारकारागृहमोक्षमिच्छो-
रयोमयं पादनिबन्धशृङ्खलम् ।
वदन्ति तज्ज्ञाः पटु वासनात्रयं
योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥२७२॥

272. For one who seeks deliverance from the prison of this world (Samsâra), those three desires have been designated by the wise as the strong iron fetters to shackle one's feet. He who is free from them truly attains to Liberation.

जलादिसंसर्गवशात्प्रभूत-
दुर्गन्धधूताऽगरुदिव्यवासना ।
संघर्षणेनैव विभाति सम्य-
ग्विधूयमाने सति बाह्यगन्धे ॥२७३॥

273. The lovely odour of the Agaru (agallochum) which is hidden by a powerful stench due to its contact with water, etc., manifests itself as soon as the foreign smell has been fully removed by rubbing.

अन्तःश्रितानन्तदुरन्तवासना-
धूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा
प्रतीयते चन्दनगन्धवत् स्फुटम् ॥२७४॥

274. Like the fragrance of the sandal-wood,[1] the perfume of the Supreme Self, which is covered with the dust of endless, virulent desires[2] imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived.

[[1]*Sandal-wood*—the 'Agaru' of the previous Sloka is meant.

[2]*Desires*—*Vâsanâ* in Sanskrit means both 'odour' and 'desire.']

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् ॥२७५॥

275. The desire for Self-realisation is obscured by the countless desires for things other than the Self. When they have been destroyed by the constant attachment for the Self, the Atman clearly manifests Itself of Its own accord.

यथा यथा प्रत्यगवस्थितं मन-
स्तथा तथा मुञ्चति बाह्यवासनाम् ।
निःशेषमोक्षे सति वासनाना-
मात्मानुभूतिः प्रतिबन्धशून्या ॥२७६॥

276. As the mind becomes gradually es-

tablished in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Atman.

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।
वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥२७७॥

277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy superimposition.

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।
तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥२७८॥

278. Tamas is destroyed by both Sattva and Rajas, Rajas by Sattva, and Sattva dies when purified. Therefore do away with thy superimposition, through the help of Sattva.

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।
धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥२७९॥

279. Knowing for certain that the Prârabdha[1] work will maintain this body, remain quiet and do away with thy superimposition carefully and with fortitude.

[[1]*Prârabdha*—the resultant of past Karma that has

led to the present birth. When this is worked out, the body falls, and Videhamukti is the result.]

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥२८०॥

280. "I am not the individual soul, but the Supreme Brahman,"—eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) desires.

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥२८१॥

281. Realising thyself as the Self of all by means of scripture, reasoning and thy own realisation, do away with thy superimposition, even when a trace of it seems to appear.

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥२८२॥

282. The sage has no connection whatever with action, as he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman do away with thy superimposition.

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।
ब्रह्मण्यात्मत्वदार्ढ्याय स्वाध्यासापनयं कुरु ॥२८३॥

283. Through the realisation of the identity of Brahman and the soul, resulting from such great dicta as 'Thou art That' and so forth, do away with thy superimposition, with a view to strengthen thy identification with Brahman.

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।
सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥२८४॥

284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind.

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।
तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥२८५॥

285. So long as even a dream-like perception of the universe and souls[1] persists, do away with thy superimposition, O learned one, without the least break.

[[1]*Universe and souls*—i. e., plurality.]

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।
क्वचिन्नावसरं दत्वा चिन्तयात्मानमात्मनि ॥२८६॥

286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in thy mind.

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।
त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥२८७॥

287. Shunning[1] from a safe distance the body which has come from parents and itself consists of flesh and impurities,—as one does an outcast,—be thou Brahman and realise the consummation of thy life.

[[1]*Shunning*—i. e. giving up all identification with the body which is very impure.]

घटाकाशं महाकाश इवात्मानं परात्मनि ।
विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥२८८॥

288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage.

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।
ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥२८९॥

289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena,—*as*

that Reality, give up[1] both the macrocosm and the microcosm, like two filthy receptacles.

[[1]*Give up &c.*—Cease to care for the whole universe, which is other than the Self, before whose majesty it pales into insignificance.]

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।
निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥२९०॥

290. Transferring the identification now rooted in the body to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding[1] the subtle body, be thou ever alone, independent.

[[1]*Discarding*—ceasing to identify thyself with.]

यत्रैव जगदाभासो दर्पणान्तः पुरं यथा ।
तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥२९१॥

291. That in which there is this reflection of the universe, as of a city in a mirror,—that Brahman art thou ;—knowing this thou wilt attain the consummation of thy life.

यत्सत्यभूतं निजरूपमाद्यं
चिदद्वयानन्दमरूपमक्रियम् ।
तदेत्य मिथ्यावपुरुत्सृजेत
शैलूषवद्वेषमुपात्तमात्मनः ॥२९२॥

292. That which is real and thy own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity—attaining That one should cease to identify oneself with one's false bodies,[1] like[2] an actor giving up his assumed mask.

[[1]*False bodies*—the gross, subtle and causal bodies, which are superimpositions upon the Atman.

[2]*Like &c.*—When the actor has played his part, he is simply a man. So the man of realisation is one with Brahman, his real Essence.]

सर्वात्मना दृश्यमिदं मृषैव
नैवाहमर्थः क्षणिकत्वदर्शनात् ।
जानाम्यहं सर्वमिति प्रतीतिः
कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥२९३॥

293. This objective universe is absolutely unreal ; neither is egoism a reality, for it is observed to be momentary. How can the perception[1] that I know all, be true of egoism, etc., which are momentary ?

[[1]*The perception &c.*—Man's inherent belief in the omniscience of the Atman is meant.]

अहंपदार्थस्त्वहमादिसाक्षी
नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं
तत्प्रत्यगात्मा सदसद्विलक्षणः ॥२९४॥

294. But the real 'I' is that which witnesses the ego and the rest. It exists[1] always, even in the state of profound sleep. The Sruti[2] herself says, "It is birthless, eternal," etc. Therefore the Paramâtman is different from the gross and subtle bodies.

[[1]*Exists &c.*—as the witness of all experience.

[2]*Sruti &c.*—The reference is to the Katha Upanishad, I. ii. 18.]

विकारिणां सर्वविकारवेत्ता
नित्याविकारो भवितुं समर्हति ।
मनोरथस्वप्नसुषुप्तिषु स्फुटं
पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥२९५॥

295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality[1] of the gross and subtle bodies is again and again clearly noticed in imagination, dream and profound sleep.

[[1]*The unreality &c.*—Because the subtle body is not perceived in the Sushupti state, and the gross body in the dream and Sushupti states.]

अतोऽभिमानं त्यज मांसपिण्डे
पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं

ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥२९६॥

296. Therefore give up the indentification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined[1] by the Buddhi. Realising thy own self, which is Knowledge Absolute and not to be denied[2] in the past, present and future,—attain to Peace.

[[1]*Imagined &c.*—Because they are not in the Atman and our ignorance conjures them up through the Buddhi or determinative faculty.

[2]*Denied &c.*—Because the Atman transcends time.]

त्यजाभिमानं कुलगोत्रनाम-

रूपाश्रमेष्वार्द्रशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादीं-

स्त्यक्त्वा भवाखण्डसुखस्वरूपः ॥२९७॥

297. Cease to identity thyself with family, lineage, name, form and the order of life, which pertain to the body which is like a rotten corpse[1] (to a Jnanin). Similarly giving up the ideas that thou art the agent and so forth, which are attributes[2] of the subtle body, be the Essence of Bliss Absolute.

[[1]*Rotten corpse*—The body appears as living only

through the erroneous identification of the Buddhi, and when that ceases on realisation, the body is nothing but a putrid corpse, fit to be shunned..

[2]*Attributes &c.*—The Jnani must realise his identity with the Atman *alone.*]

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।
तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥२९८॥

298. Other obstacles[1] are also observed to exist for men, which lead to transmigration. The root of them, for[2] the above reasons, is the first modification of Nescience they call egoism.

[[1]*Obstacles*—such as desires, etc.

[2]*For &c.*—Because but for egoism, which is a product of Nescience, there would not be any false identification, and therefore no serious trouble.]

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।
तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥२९९॥

299. So long as one has any relation with this wicked ego, there should not be the least talk about Liberation, which is unique.

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।
चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥३००॥

300. Freed from the clutches[1] of egoism, man attains to his real nature, as the moon from those

of the planet Râhu. He becomes pure, infinite, eternally blissful and self-luminous.

[[1]*Clutches—Graha* in Sanskrit means both 'planet' and 'seizure.' The eclipses of the sun and moon are popularly ascribed by Hindu mythology to the periodical attacks by their enemy Râhu, a demon whom they prevented from drinking the nectar.]

यो वा पुरे सोऽहमिति प्रतीतो
बुद्ध्या प्रक्लृप्तस्तमसाऽतिमूढया ।
तस्यैव निःशेषतया विनाशे
ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥३०१॥

301. That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as 'I am[1] such and such,'—when that egoism is totally destroyed, one attains an unobstructed identity with the Brahman.

[[1]*I am &c.*—I am strong or weak, learned or ignorant, happy or miserable, and so forth.]

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना
संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः ।
विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं
निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः ॥३०२॥

302. The treasure of the Bliss of Brahman is

coiled round by the mighty deadly serpent of egoism, and guarded for its own use by means of its three fierce hoods consisting of the three Gunas. Only the wise man, destroying it by severing its three hoods with the great sword of realisation in accordance with the teachings of the Srutis, can enjoy this treasure which confers bliss.

[In this Sloka egoism is compared to a three headed snake. Sattva, Rajas and Tamas—balance, activity and inertia—are spoken of as its three hoods. The way to destroy it is through realisation. When egoism is gone, one is conscious of his real nature as Brahman. The appropriateness of the metaphors is obvious.]

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।
कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥३०३॥

303. As long as there is a trace of poisoning left in the body, how can one hope for recovery? Similar is the effect of egoism on the Yogi's Liberation.

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।
प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥३०४॥

304. Through the complete cessation of egoism, through the stoppage of the diverse mental waves[1] due to it, and through the discrim-

ination of the inner Reality, one realises that Reality as 'I am This.'

[[1]*Mental waves*—such as doubt, wrong notion, etc.]

अहंकारे कर्तर्यहमिति मतिं मुञ्च सहसा
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।
यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥३०५॥

305. Give up immediately thy identification with the egoism, the agent, which is by its nature a modification,[1] is endued[2] with a reflection of the Self, and diverts one from being establised in the Self,—identifying thyself with which thou hast come by this relative existence,[3] full of the miseries of birth, decay and death,—though thou art the Witness, the Essence of Knowledge and Bliss Absolute.

[[1]*Modification*—of Nescience, and therefore non-permanent.

[2]*Endued &c.*—This makes it look intelligent.

[3]*Relative existence*—Samsâra or transmigration.]

सदैकरूपस्य चिदात्मनो विभो-
रानन्दमूर्तेरनवद्यकीर्तेः ।
नैवान्यथा क्वाप्यविकारिणस्ते
विनाहमध्यासममुष्य संसृतिः ॥३०६॥

306. But for thy identification with that egoism there can never be any transmigration for thee who art immutable and eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory.[1]

[[1]*Untarnished glory*—Compare Svetâsvatara vi. 19.]

तस्मादहंकारमिमं स्वशत्रुं
भोक्तुर्गले कण्टकवत्प्रतीतम् ।
विच्छिद्य विज्ञानमहासिना स्फुटं
भुंक्ष्वात्मसाम्राज्यसुखं यथेष्टम् ॥३०७॥

307. Therefore, destroying this egoism, thy enemy,—which appears like a thorn sticking in the throat of one taking his meal,—with the great sword[1] of realisation, enjoy directly and freely the bliss of thy own empire, the majesty of the Atman.

[[1]*Great sword*—The phrase, as it is, is applicable to only one side of the comparison, namely, 'the enemy,' but not to 'the thorn,' for which it should be interpreted to mean 'a sharp knife.']

ततोऽहमादेर्विनिवर्त्य वृत्तिं
संत्यक्तरागः परमार्थलाभात् ।
तुष्णीं समास्स्वात्मसुखानुभूत्या
पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥३०८॥

308. Checking the activities of egoism,[1] etc., and giving up all attachment through the realisation of the Supreme Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in the Brahman, for thou hast attained thy infinite nature.

[[1]*Egoism &c.*—Egoism with its two forms, 'I' and mine']

समूलकृत्तोऽपि महानहं पुन-
व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।
संजीव्य विक्षेपशतं करोति
नभस्वता प्रावृषि वारिदो यथा ॥३०९॥

309. Even though completely rooted out, this terrible egoism, if revolved in the mind even for a moment, returns to life and creates hundreds of mischiefs, like a cloud ushered in by the wind during the rainy season.

निगृह्य शत्रोरहमोऽवकाशः
क्वचिन्न देयो विषयानुचिन्तया ।
स एव संजीवनहेतुरस्य
प्रक्षीणजम्बीरतरोरिवाम्बु ॥३१०॥

310. Overpowering this enemy, egoism, not a moment's respite should be given to it by thinking on sense-objects. That is verily the cause of

its coming back to life, like water to a citron tree that has almost dried up.

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात् ।
अतोऽर्थसन्धानपरत्वमेव
भेदप्रसक्त्या भवबन्धहेतुः ॥३११॥

311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one devoid of the body-idea be greedy (like him)? Hence the tendency to think on sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality.

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।
कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥३१२॥

312. When the effects[1] are developed, the seed[2] also is observed to be such, and when the effects are destroyed the seed also is seen to be destroyed. Therefore one must subdue the effects.

[[1]*Effects*—actions done with selfish motives.
[2]*Seed*—desire for sense-pleasures.
The next Sloka explains this.]

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥३१३॥

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work there is an increase of desire also. And man's transmigration is never at an end.

संसारबन्धविच्छित्त्यै तद्द्वयं प्रदहेद्यतिः ।
वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥३१४॥

314. For the sake of breaking the chain of transmigration, the Sannyasin should burn to ashes those two, for thinking of sense-objects and doing selfish acts lead to an increase of desires.

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥३१५॥
सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।
सद्भाववासनादार्ढ्यात्तत्त्रयं लयमश्नुते ॥३१६॥

315-16. Augmented by these two, desires produce one's transmigration. The way to destroy these three,[1] however, lies in looking upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman those three are annihilated.

[[1]*These three*—selfish work, dwelling on sense-objects

and the hankering for them. The next Sloka gives the steps to realisation.]

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥३१७॥

317. With the cessation of selfish action the brooding on sense-objects is stopped, which is followed by the destruction of desires. The destruction of desires is Liberation, and this is considered as Liberation-in-life.

सद्वासनास्फूर्तिविजृम्भणे स-
त्यसौ विलीनाप्यहमादिवासना ।
अतिप्रकृष्टाप्यरुणप्रभायां
विलीयते साधु यथा तमिस्रा ॥३१८॥

318. When the desire for realising the Brahman has a marked manifestation, the egoistic desires readily vanish, as the most intense darkness effectively vanishes before the glow of the rising sun.

तमस्तमःकार्यमनर्थजालं
न दृश्यते सत्युदिते दिनेशे ।
तथाऽद्वयानन्दरसानुभूतौ
न वास्ति बन्धो न च दुःखगन्धः ॥३१९॥

319. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Similarly on the realisation of the Bliss Absolute there is neither bondage nor the least trace of misery

दृश्यं प्रतीतं प्रविलापयन्स-
न्सन्मात्रमानन्दघनं विभावयन् ।
समाहितः सन्बहिरन्तरं वा
कालं नयेथाः सति कर्मबन्धे ॥३२०॥

320. Causing the external[1] and internal universes, which are now perceived, to vanish[2] and meditating on the Reality, the Bliss Embodied, one should pass one's time watchfully, if there be any residue of Prârabdha work left.

[[1]*External &c*—the worlds of matter and thought. The former exists outside man, whereas the latter he himself creates by the power of thought.

[2]*Vanish*—through the eliminating process, *neti, neti*—Brahman is not this, not this, etc.]

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।
प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥३२१॥

321. One should never be careless in one's steadfastness to Brahman. Bhagavân Sanatkumâra,[1] who is Brahmâ's son[2] has called inadvertence to be death itself.

[[1]*Sanatkumâra* &c.—In the celebrated Sanatsujâta-Samvâda (the conversation between Sanatkumâra and King Dhritarâshtra comprising chapters 40-45 of the Udyoga Parva, Mahâbhârata)—there occur words like the following—प्रमादं वै मृत्युमहं ब्रवीमि—"I call inadvertence itself as death," etc.

[2]*Brahmâ's son*—and therefore a high authority on spiritual matters.]

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।
ततो मोहस्ततोऽहंधीस्ततो बन्धस्ततो व्यथा ॥३२२॥

322. There is no greater danger for the Jnanin than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।
विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥३२३॥

323. Finding even a wise man hankering after sense-objects, oblivion torments him through the evil propensities of the Buddhi, as a woman does her doting paramour.

[The memory of his sweetheart haunts the man, and he is miserable.]

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥३२४॥

324. As sedge, even if removed, does not stay away for a moment but covers the water again, so Maya or Nescience also covers even a wise man if he is averse to meditation on the Self.

[The sedge has to be prevented from closing in by means of a bamboo or some other thing. Meditation also is necessary to keep Nescience away.]

लक्ष्यच्युतं चेद्यदि चित्तमीषद्
बहिर्मुखं सन्निपतेत्ततस्ततः ।
प्रमादतः प्रच्युतकेलिकन्दुकः
सोपानपंक्तौ पतितो यथा तथा ॥३२५॥

325. If the mind ever so slightly strays from the Ideal[1] and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another.

[[1]*Ideal*—Brahman. Cf. Mundaka II. ii. 3-4.
What a terrible and graphic warning to happy-go-lucky aspirants!]

विषयेष्वाविशेच्चेतः संकल्पयति तद्गुणान् ।
सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥३२६॥

326. The mind that is attached to the sense-objects reflects on their qualities; from mature

reflection arises desire, and after desiring a man sets about having that thing.

[An echo of Gita, II. 62-63.]

अतः प्रमादान्न परोऽस्ति मृत्यु-
विवेकिनो ब्रह्मविदः समाधौ ।
समाहितः सिद्धिमुपैति सम्यक्
समाहितात्मा भव सावधानः ॥३२७॥

327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।
पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥३२८॥

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man invariably comes to ruin, but is never seen to rise up again.

संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।
जीवतो यस्य कैवल्यं विदेहे स च केवलः ।
यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुः श्रुतिः ॥३२९॥

329. Therefore one should give up reflecting on sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dessolution of the body. The Yajurveda[1] declares that there is fear for one who sees the least bit of distinction.

[[1]*Yajurveda &c.*—The Taittiriya Upanishad (II. vii.) which belongs to the Yajurveda.]

यदा कदा वापि विपश्चिदेष
ब्रह्मण्यनन्तेऽप्यणुमात्रभेदं ।
पश्यत्यथामुष्य भयं तदेव
यद्वीक्षितं भिन्नतया प्रमादात् ॥३३०॥

330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

श्रुतिस्मृतिन्यायशतैर्निषिद्धे
दृश्येऽत्र यः स्वात्ममतिं करोति ।
उपैति दुःखोपरि दुःखजातं
निषिद्धकर्ता स मलिम्लुचो यथा ॥३३१॥

331. He who identifies himself with the objective universe which has been denied by the Vedas, the Smritis and hundreds of reasonings,

experiences[1] misery after misery, like a thief, for he does something forbidden.

[[1]*Experiences &c.*—The thief is punished for stealing with imprisonment, etc., and the man who identifies himself with the not-self, suffers infinite miseries.]

सत्याभिसंधानरतो विमुक्तो
महत्त्वमात्मीयमुपैति नित्यम् ।
मिथ्याभिसंधानरतस्तु नश्येद्-
दृष्टं यदेतद्यदचौरचौरयोः ॥३३२॥

332. He who has devoted himself to meditation on the Reality (Brahman) and is free from Nescience, attains to the eternal glory of the Atman. But he who dwells on the unreal (the universe), is destroyed. That this is so is evidenced in the case of one[1] who is not a thief and one who is a thief.

[[1]*One &c.*—The allusion is to the hot-axe test applied in ancient times to persons charged with theft, etc. An axe would be made red-hot and the accused person would be asked to hold it in his hand. If his hand was not burnt, it was a proof that he was innocent, but if it was burnt, he would be convicted and subjected to the usual punishments. The Chhândogya Upanishad VI. xvi. makes use of such a parable to which the present Sloka refers.]

यतिरसदनुसन्धिं बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।

सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःखं प्रतीतम् ॥३३३॥

333. The Sannyasin should give up dwelling on the unreal which causes bondage, and should always fix his thoughts on the Atman as 'I myself am This.' For the steadfastness in Brahman through the realisation of one's iedentity with It gives rise to bliss and thoroughly removes the misery born of Nescience, which one experiences (in the ignorant state).

बाह्यानुसन्धिः परिवर्धयेत्फलं
दुर्वासनामेव ततस्ततोऽधिकाम् ।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम् ॥३३४॥

334. The dwelling on external objects will only intensify its fruits, viz., furthering evil propensities which grow worse and worse. Knowing this through discrimination one should avoid the external objects and constantly apply oneself to meditation on the Atman.

बाह्ये निषिद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः ॥३३५॥

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramâtman. When He is perfectly realised the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to Liberation.

कः पण्डितः सन्सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी ।
जानन्हि कुर्यादसतोऽवलम्बं
स्वपातहेतोः शिशुवन्मुमुक्षुः ॥३३६॥

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, having his eye on the Atman, the Supreme Reality, and being a seeker after Liberation,—will, like[1] a child, consciously have recourse to the unreal (the universe) which will cause his fall ?

[[1]*Like* &c.—i. e., foolishly.]

देहादिसंसक्तिमतो न मुक्ति-
र्मुक्तस्य देहाद्यभिमत्यभावः ।
सुप्तस्य नो जागरणं न जाग्रतः
स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥३३७॥

337. There is no Liberation for one who has

attachment for the body, etc., and the liberated man has no identification with the body, etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature.

अन्तर्बहिः स्वं स्थिरजङ्गमेषु
ज्ञात्वाऽऽत्मनाऽऽधारतया विलोक्य ।
त्यक्ताखिलोपाधिरखण्डरूपः
पूर्णात्मना यः स्थित एष मुक्तः ॥३३८॥

338. He is free who knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

सर्वात्मना बन्धविमुक्तिहेतुः
सर्वात्मभावान्न परोऽस्ति कश्चित् ।
दृश्याग्रहे सत्युपपद्यतेऽसौ
सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥३३९॥

339. To realise oneself as the Self of the whole universe is the means of getting rid of of bondage. There is nothing higher than the identity of oneself with the whole universe. One realises this state by excluding the objective world through steadfastness in the eternal Atman.

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियाः कुर्वतः ।
संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरै-
स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥३४०॥

340. How is the exclusion of the objective world possible for one who has an identification with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end? This exclusion should be carefully practised by the sages who have renounced all kinds of duties[1] and actions[2] and objects,[3] who are passionately devoted to the eternal Atman, and who wish to possess an undying bliss.

[[1]*Duties*—belonging to various stations in life.
[2]*Actions*—i.e., selfish actions.
[3]*Objects*—sense-objects.]

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥३४१॥

341. To the Sannyasin who has gone through the act of hearing,[1] the Sruti passage, "Calm,[2] self-controlled," etc., prescribes Samâdhi for his realisation of the universe as his own Self.

[[1]*Hearing*—the truth from the lips of the Guru, after the prescribed manner.

¹*Calm &c.*—The reference is to Brihadaranyaka Upa. IV. iv. 23.]

आरूढशक्तेरहमो विनाशः
कर्तुं न शक्यः सहसापि पण्डितैः ।
ये निर्विकल्पाख्यसमाधिनिश्चला-
स्तानन्तराऽनन्तभवा हि वासनाः ॥३४२॥

342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the Nirvikalpa Samâdhi.¹ Desires are verily the effect of innumerable births.

[¹*Nirvikalpa Samâdhi*—the highest kind of Samâdhi in which all relative ideas are transcended and the Atman is realised as It is. The term has been already explained.]

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥३४३॥

343. The Projecting Power, through the aid of the Veiling Power, connects a man with the syren of an egoistic idea and distracts him through the attributes¹ of that.

[The Veiling and Projecting Powers of Prakriti or Maya have been already dealt with. See Slokas 111 and 113.

¹*Attributes &c*—such ideas as that 'I am the doer' and so forth.]

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं नहि तदा यदि चेन्मृषार्थे ॥३४४॥

344. It is extremely difficult to conquer the Projecting Power unless the Veiling Power is perfectly rooted out. And that covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to unreal sense-objects.

सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं
यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥३४५॥

345. Perfect discrimination brought on by direct realisation distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Maya; and there is no more transmigration for one who has been freed from this.

परावरैकत्वविवेकवह्नि-
दहत्यविद्यागहनं ह्यशेषम् ।
किं स्यात्पुनः संसरणस्य बीज-
मद्वैतभावं समुपेयुषोऽस्य ॥३४६॥

346. The knowledge of the identity of Brahman and Jiva entirely consumes the impenetrable forest of Avidyâ or Nescience. For one who has realised the state of Oneness, is there any seed left for future transmigration ?

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥३४७॥

347. The veil that hides Truth vanishes only when the Reality is fully realised. (Thence follow) the destruction of false knowledge and the cessation of misery brought about by its distracting influence.

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।
तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥३४८॥

348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds.

अयोऽग्नियोगादिव सत्समन्वया-
न्मात्रादिरूपेण विजृम्भते धीः ।

तत्कार्यमेतद्द्वितयं यतो मृषा
दृष्टं भ्रमस्वप्नमनोरथेषु ॥३४९॥
ततो विकाराः प्रकृतेरहंमुखा
देहावसाना विषयाश्च सर्वे ।
क्षणेऽन्यथाभावितया ह्यमीषा-
मसत्त्वमात्मा तु कदापि नान्यथा ॥३५०॥

349-50. Like iron[1] manifesting as sparks through contact with fire, the Buddhi manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of Buddhi, are observed to be unreal in the case of delusion, dream and imagination, similarly the modifications of Prakriti, from egoism down to the body and all sense-objects are also unreal.[2] Their unreality is verily due to their being subject to change every moment. But the Atman never changes.

[1]*Like iron &c.*—Iron itself is never incandescent, it is fire that makes it so appear. Similarly the intelligence of Brahman is imparted to Buddhi.

The word मात्रादि can be disjoined in two ways: viz., as मात्रा + आदि or as मातृ + आदि; the first gives us the meaning of 'sparks' and the second that of knower and known, i.e., subject and object.

[2]*Unreal*—because they, too, are effects and derivatives of Prakriti and depend on their perception by the Buddhi.]

नित्याद्वयाखण्डचिदेकरूपो
बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।
अहंपदप्रत्ययलक्षितार्थः
प्रत्यक्सदानन्दघनः परात्मा ॥३५१॥

351. The Paramâtman is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of Buddhi and the rest, distinct from the gross and subtle, the implied meaning[1] of the term and idea 'I,' the embodiment of inward, eternal bliss.

[[1]*Implied meaning*—divesting it of its accidental conditions of time and circumstances. See note on Sloka 247.]

इत्थं विपश्चित्सदसद्विभज्य
निश्चित्य तत्त्वं निजबोधदृष्ट्या ।
ज्ञात्वा स्वमात्मानमखण्डबोधं
तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥३५२॥

352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth[1] through his eye of illumination, and realising his own Self which is Knowledge Absolute, gets rid of the obstructions[2] and directly attains Peace.

[[1]*Truth*—The identity of Jiva and Brahman.
[2]*Obstructions*—mentioned in Sloka 347.]

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।
समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥३५३॥

353. When the Atman, the one without a second, is realised by means of the Nirvikalpa Samâdhi, then the heart's knot of ignorance is totally destroyed.

त्वमहमिदमितीयं कल्पना बुद्धिदोषा-
त्प्रभवति परमात्मन्यद्वये निर्विशेषे ।
प्रविलसति समाधावस्य सर्वो विकल्पो-
विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥३५४॥

354. Such imaginations as 'thou,' 'I' or 'this' take place through the defects of Buddhi. But when the Paramâtman, the Absolute, the One without a second, manifests Itself in Samâdhi, all such imaginations are dissolved for a man, through the realisation of the truth of Brahman.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिम्
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावन् ।
तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥३५५॥

355. The Sannyasin, calm, self-controlled, perfectly retiring from the sense-world, forbearing,[1] and devoting himself to the practice of

Samâdhi, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully *as* Brahman, free from action[2] and the oscillations of the mind.

[[1]*Forbearing*—having forbearance or fortitude.
[2]*Action*—i.e., selfish action.]

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चेतः स्वमहं चिदात्मनि ।
त एव मुक्ता भवपाशबन्धै-
र्नान्ये तु पारोक्ष्यकथाभिधायिनः ॥३५६॥

356. Those alone are free from the bondage of transmigration who, attaining Samâdhi, have merged the objective world, the sense-organs, the mind, nay, his very ego, in the Atman, the Knowledge Absolute,—and none else, who but dabble[1] in second-hand talks.

[[1]*Dabble &c.*—Reading them from books, etc.

उपाधिभेदात्स्वयमेव भिद्यते
चोपाध्यपोहे स्वयमेव केवलः ।
तस्मादुपाधेर्विलयाय विद्वान्
वसेत्सदाऽकल्पसमाधिनिष्ठया ॥३५७॥

357. Through the diversity of the superven-

ing conditions (Upâdhis) a man is apt to think of himself as also full of diversity ; but with the removal[1] of these he is again his own self, the immutable. Therefore the wise man should ever devote himself to the practice of Nirvikalpa Samâdhi, for the dissolution of the Upâdhis.

[[1]*Removal &c.*—Before a rose the crystal also looks red, but when the rose is removed, it is again transparent.]

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।
कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥३५८॥

358. The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach[1] thinking intently on the *bhramara* is transformed into a *bhramara*.

[[1]*Cockroach &c*—The reference is to the popular belief that the cockroach, through fright, does actually turn green when caught by the worm known as Bhramarakita.]

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्नलित्वं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥३५९॥

359. Just as the cockroach, giving up the attachment for all other actions, thinks intently on the *bhramara* and becomes transformed into that worm, exactly in the same manner the Yogin,

meditating on the truth of the Paramâtman, attains to It, through his one-pointed devotion to That.

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥३६०॥

360. The truth of the Paramâtman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to the noble souls with perfectly pure minds, by means of Samâdhi brought on by an extraordinary fineness of the mental state.

यथा सुवर्णं पटुपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥३६१॥

361. As gold purified by thorough heating on the fire gives up its impurities and attains to its own lustre, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and attains to the reality of Brahman.

निरन्तराभ्यासवशात्तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा ।
तदा समाधिः सविकल्पवर्जितः
स्वतोऽद्वयानन्दरसानुभावकः ॥३६२॥

362. When the mind, thus purified by constant practice, is merged in Brahman, then the Samâdhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second.

समाधिनाऽनेन समस्तवासना-
ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।
अन्तर्बहिः सर्वत एव सर्वदा
स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥३६३॥

363. By this Samâdhi are destroyed all desires which are like knots, all (binding effect of) work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।
निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥३६४॥

364. Reflection should be considered a hundred times superior to hearing, and medita-

tion a hundred thousand times superior to reflection even, but the Nirvikalpa Samâdhi is simply infinite[1] in its results.

[[1]*Infinite &c.*—And therefore bears no comparison with them.]

निर्विकल्पसमाधिना स्फुटं
ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।
नान्यथा चलतया मनोगतेः
प्रत्ययान्तरविमिश्रितं भवेत् ॥३६५॥

365. By the Nirvikalpa Samâdhi the truth of of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions.

अतः समाधत्स्व यतेन्द्रियः स-
न्निरन्तरं शान्तमनाः प्रतीचि ।
विध्वंसय ध्वान्तमनाद्यविद्यया
कृतं सदेकत्वविलोकनेन ॥३६६॥

366. Hence with the mind calm and the senses controlled, always drown the mind in the Paramâtman who is within, and through the realisation of thy identity with Brahman destroy the darkness created by Nescience which is without beginning.

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।
निराशा च निरीहा च नित्यमेकान्तशीलता ॥३६७॥

367. The first steps to Yoga are control of speech, non-receiving of gifts,[1] entertaining of no hope, freedom from activity, and always living in a retired place.

[[1]*Gifts*—i. e., superfluous gifts.]

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः
संरोधे करणं शमेन विलयं यायादहंवासना ।
तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः
तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥३६८॥

368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed, and this again gives the Yogin an unbroken realisation of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind.

वाचं नियच्छात्मनि तं नियच्छ
बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।
तं चापि पूर्णात्मनि निर्विकल्पे
विलाप्य शान्तिं परमां भजस्व ॥३६९॥

369. Restrain speech in the Manas, and

restrain Manas in the Buddhi ; this again restrain in the witness[2] of Buddhi, and merging that also in the Infinite Absolute Self, attain to supreme Peace.

[[1]*Speech*—This implies all the sense-organs.

[2]*Witness*—*i. e.*, the Jivâtman or individual aspect of the Self.

In this Sloka which reproduces in part Katha Upa. I. iii. 13, one is asked to ascend higher and higher, restaining successively the sense-activities and mental activities, from the gross to the fine, till at last one is lost in Samâdhi.]

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।
यैर्यैर्वृत्तेः समायोगस्तत्तद्भावोऽस्य योगिनः ॥३७०॥

370. The body, Prânas, organs, Manas, Buddhi and the rest—with whichsoever of these supervising adjuncts the mind is associated, the Yogin is transformed, as it were, into that.

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥३७१॥

371. When this is stopped, the man of reflection is found to be easily detached from everything and gets the experience of an abundance of everlasting Bliss.

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥३७२॥

372. It is the man of dispassion (Vairâgya) who is fit for this internal as well as external renunciation, for the dispassionate man, out of the desire to be free, relinquishes both internal and external attachment.

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥३७३॥

373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment for the sense-objects and the internal attachment for egoism,[1] etc.

[1] [*Egoism &c.*—i. e., all modifications of the mind.]

वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रलताधिरोहणं
ताभ्यां विना नान्यतरेण सिद्ध्यति ॥३७४॥

374. Know, O wise one, dispassion and discrimination to be like the two wings of a bird in the case of a man. Unless both are there, none can, with the help of either one, reach the creeper of Liberation that grows, as it were, on the top of an edifice.

[Mukti has been compared to a creeper growing on

the top of a lofty building, a temple for instance, as it is inaccessible to the ordinary man.]

अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्ति-
र्मुक्तात्मनो नित्यसुखानुभूतिः ॥३७५॥

375. The extremely dispassionate man alone has Samâdhi, and the man of Samâdhi alone gets steady realisation ; the man who has realised the Truth is alone free from bondage, and the free soul only experiences eternal Bliss.

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मन-
स्तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।
एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥३७६॥

376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realisation of the Self, it conduces to the suzerainty[1] of absolute Independence ; and since this is the gateway to the damsel of everlasting liberation, therefore for thy welfare, be dispassionate both internally and externally, and always fix thy mind on the eternal Self.

[[1]*Suzerainty &c.*—Because the realisation of the Self, the One without a second, is the real independence, for it is everlasting Bliss, which there is nobody to dispute.]

आशां छिन्धि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥३७७॥

377. Sever thy craving for sense-objects which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body and the rest, and fix thy mind on the Atman. For thou art really the Witness, the Brahman, unshackled by the mind, the One without a second, and Supreme.

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं
ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥३७८॥

378. Fixing the mind firmly on the Ideal, Brahman, and restaining[1] the external organs in their respective centres; with the body held

steady and taking no thought for its maintenance; attaining the identity with Brahman and being one with It, always drink joyfully of the Bliss of Brahman in thy own Self, without a break. What is the use of other things[2] which are entirely hollow?

[[1]*Restraining &c.*—i. e., not allowing them to go outward.

[2]*Other things*—pursued as means of happiness.]

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।
चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥३७९॥

379. Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to Liberation.

एष स्वयंज्योतिरशेषसाक्षी
विज्ञानकोशो विलसत्यजस्रम् ।
लक्ष्यं विधायैनमसद्विलक्षण-
मखण्डवृत्त्याऽऽत्मतयाऽनुभाव्य ॥३८०॥

380. Here shines eternally the Atman, the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Atman which is distinct from the unreal, the Ideal, meditate on It as thy own Self, excluding all other thought.

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।
उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥३८१॥

381. Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realise It to be one's real Self.

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥३८२॥

382. Strengthening one's identification with This, and giving that up with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥३८३॥

383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realise one's own infinite Self.

देहेन्द्रियप्राणमनोहमादिभिः
स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं
पूर्णं महाकाशमिवावलोकयेत् ॥३८४॥

384. One should behold the Atman, the Indivisible and Infinite, free from all limiting adjuncts such as the body, organs, Prânas Manas and egoism, etc., which are creations of one's own ignorance,—like the infinite sky.[1]

[[1]*Infinite sky*—Which is one and indivisible, despite the jars and other things that apparently enclose it. See the next Sloka.]

घटकलशकुसूलसूचिमुख्यै-
र्गगनमुपाधिशतैर्विमुक्तमेकम् ।
भवति न विविधं तथैव शुद्धं
परमहमादिविमुक्तमेकमेव ॥३८५॥

385. The sky divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains, a needle, and so forth, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism, etc., is verily One.

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।
ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥३८६॥

386. The limiting adjuncts from Brahmâ[1] down to a clump of grass are all simply unreal.

Therefore one should realise one's own Infinite Self as ever identified with one's being.

[[1]*From Brahmâ &c.*—Even the position of Creator is a passing phase of the Self which is greater than all Its conditions.]

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।
भ्रान्तेर्नाशे भाति दृष्टाहितत्त्वं
रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥३८७॥

387. That in which something is imagined to exist through delusion, is, when rightly discriminated, that thing itself, and not distinct from it. When the delusion is gone, the reality about the snake falsely perceived becomes the rope. Similarly[1] the universe is in reality the Atman.

[[1]*Similarly &c.*—The rope is always the rope and never actually turns into a snake ; similarly the universe also is always Brahman.]

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥३८८॥

388. The Self is[1] Brahmâ, the Self is Vishnu, the Self is Indra, the Self is Shiva ; the Self is all this universe. Nothing exists except the Self.

[[1]*Is*—i. e., appears as.]

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात् ।
स्वयं ह्यवाच्यां स्वयमप्युदीच्यां
तथोपरिष्टात्स्वयमप्यधस्तात् ॥३८९॥

389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south and the Self is in the north; the Self likewise is above as well as below.

[An echo of Mundaka II. ii. 11.]

तरङ्गफेनभ्रमबुद्बुदादि
सर्वं स्वरूपेण जलं यथा तथा ।
चिदेव देहाद्यहमन्तमेतत्
सर्वं चिदेवैकरसं विशुद्धम् ॥३९०॥

390. As the wave, the foam, the whirlpool, the bubble, etc., are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from[1] the body up to egoism. Everything is verily the Chit, homogeneous and pure.

[[1]*From &c.*—See Sloka 384.]

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥३९१॥

391. All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of Prakriti. Are the pitcher,[1] jug and jar, etc., known to be distinct from the clay of which they are composed? It is the deluded man who talks of 'thou' and 'I', as an effect of the wine of Maya.

[[1]*Pitcher &c.*—The difference, if any, is only in name and form.]

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥३९२॥

392. The Sruti, in the passage, "Where[1] one sees nothing else, etc." declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions.[2]

[[1]*Where &c.*—The reference is to Chhândogya VII. xxiv. 1.—"Where one sees nothing else, hears nothing else, knows nothing else—that is the Infinite." That is, the Brahman is the only Reality there is.

[2]*False superimpositions*—i. e., considering the knower, knowledge and known as distinct entities.]

आकाशवन्निर्मलनिर्विकल्पं
निःसीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं
स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥३९३॥

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other[1] object of knowledge (than Brahman) ?

[[1]*Any other* &c.—In other words, Brahman is both subject and object.]

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं तु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम् ॥३९४॥

394. What is the use of dilating on this subject ? The Jiva is no other than Brahman ; this whole extended universe is Brahman Itself ; the Sruti inculcates the Brahman without a second ; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman, and have given up their connection with the objective world, live palpably unified with Brahman as Eternal Knowledge and Bliss.

जहि मलमयकोशेऽहंधियोत्थापिताशां
प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।
निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥३९५॥

395. (First) destroy[1] the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body ; and realising Brahman, the embodiment of eternal Bliss whose glories the scriptures proclaim, as thy own Self, live *as* Brahman.

[[1]*Destroy &c.*—Both the gross and subtle bodies are coverings over the Atman, the Existence-Knowledge-Bliss Absolute, and freedom consists in going beyond them.]

शवाकारं यावद्भजति मनुजस्तावदशुचिः
परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।
यदात्मानं शुद्धं कलयति शिवाकारमचलम्
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥३९६॥

396. So long as man has any regard for this corpse-like body, he is impure, and suffers[1] from his enemies as well as from birth, death and disease ; but when he thinks of himself as pure, as the essence of Good, and immovable, he assuredly becomes free from them ; the Srutis[2] also say this.

[[1]*Suffers from enemies &c.*—Compare Brihadâranyaka II. iv. 6—"The Brâhmanas oust him who sees them as different from himself," &c., and Brihadâranyaka I. iv. 2—"So long as there is a second, there is fear."

[2]*Srutis &c.*—e. g. Chhândogya VII. xii. 1—"This body is mortal, O Indra," &c.]

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥३९७॥

397. By the elimination of all apparent existences[1] superimposed on the soul, the supreme Brahman, Infinite, the One without a second and beyond action, remains as Itself.[2]

[[1]*Apparent existences*—Such as egoism, etc.

[2]*As Itself*—in Its own essence.]

समाहितायां सति चित्तवृत्तौ
परात्मनि ब्रह्मणि निर्विकल्पे ।
न दृश्यते कश्चिदयं विकल्पः
प्रजल्पमात्रः परिशिष्यते यतः ॥३९८॥

398. When the mind-functions are merged in the Paramâtman, the Brahman, the Absolute, none of this phenomenal world[2] is seen, whence it is reduced to mere talk.[3]

[[1]*Merged*—through the Nirvikalpa Samâdhi.

[2]*Phenomenal world*—created by name and form, hence unreal.

[1]*Mere talk*—on the lips of others, who are ignorant. Compare Chhândogya VI. i. 4—"All modifications are mere names and efforts of speech," etc.]

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥३९९॥

399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be any diversity in That which is changeless, formless and Absolute.

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥४००॥

400. In the One Entity devoid of the concepts of seer,[1] seeing and seen,—which is changeless, formless and Absolute,—whence can there be any diversity ?

[[1]*Seer &c.*—of which the phenomenal world consists.]

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥४०१॥

401. In the One Entity which is changeless, formless, and Absolute, and is perfectly full and motionless like the ocean after the dissolution of the universe, whence can there be any diversity ?

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥४०२॥

402. Where the root of delusion[1] is dissolved like darkness in light,—in the Supreme Reality, the One without a second, the Absolute,—whence can there be any diversity ?

[[1]*Root of delusion*—Ignorance.]

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥४०३॥

403. How can the talk of diversity apply to the Supreme Reality which is one and homogeneous ? Who has ever noticed any diversity in the unmixed bliss of the state of profound sleep ?

न ह्यस्ति विश्वं परतत्त्वबोधा-
त्सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे
न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥४०४॥

404. Even before the realisation of the highest Truth the universe does not exist in the Absolute Brahman, the Essence of Existence. In none of the three states of time[1] the snake is ever observed in the rope, nor a drop of water in the mirage.

[[1]*Three states of time*—past, present and future.]

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥४०५॥

405. The Srutis[1] themselves declare that this dualistic universe is but a delusion from the standpoint of absolute truth. This is also experienced in the state of dreamless sleep,

[[1]*Srutis* &c —e.g. Katha Upa. IV. 11, Brihadâranyaka, II. iv. 14, Mundaka, II. ii. 11, Chhândogya, VI. xiv., &c. &c.]

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥४०६॥

406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference[1] depends[2] solely on delusion.

[[1]*Apparent difference*—noticed by the ignorant.
[2]*Depends* &c.—i. e. lasts only so long as the delusion persists.]

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥४०७॥

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it in the Supreme Self, which is thy inmost Essence.

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम्।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०८॥

408. The wise one realises in his heart,[1] through Samâdhi, the Infinite Brahman which is something[2] of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity,—which is like the limitless sky, indivisible and absolute.

[[1]*Heart*—stands for the Buddhi.
[2]*Something*— which is inexpressible in terms of speech or thought.]

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम्।
निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०९॥

409. The wise one realises in his heart, through Samâdhi, the Infinite Brahman which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs,[1] established[2] by the pronouncements of the Vedas, and ever familiar[3] to us as the sense of the ego.

[[1]*Proofs*—other than Revelation, viz., direct perception and inference. Revelation also merely hints at It.

[2]*Established &c.*—We cannot deny the Self, for the Vedas speak of It.

[3]*Ever familiar &c.* Nobody can ever conceive that he is not. For a discussion on the subject refer to the Sâriraka Bhâshya on the Brahmasutras I. i. 2.]

अजरममरमस्ताभाववस्तुस्वरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४१०॥

410. The wise one realises in his heart, through Samâdhi, the Infinite Brahman which is undecaying and immortal, the positive Entity[1] which precludes all negations, which resembles the placid ocean and is without a name, where there are neither merits nor demerits,—which is eternal, pacified and One.

[[1]*Entity &c.*—Being the Absolute Reality there is no room in It for any kind of Abhâva, such as Prâgabhâva (previous non-existence, as of a jar before it was made), Pradhvamsâbhâva (cessation by destruction, as when the jar is broken to pieces), and the like.]

समाहितान्तःकरणः स्वरूपे
विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्धि बन्धं भवगन्धगन्धितं
यत्नेन पुंस्त्वं सफलीकुरुष्व ॥४११॥

411. With the mind restrained in Samâdhi, behold in thy self the Atman, of infinite glory, cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation[1] of thy birth as a human being.

[[1]*Consummation &c.*—i. e., Moksha, which is pre-eminently possible in a human birth.]

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।
भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥४१२॥

412. Meditate on the Atman which resides in thee,[1] which is devoid of all limiting adjuncts, the Existence-Knowledge-Bliss Absolute, the One without a second,—and thou shalt no more come under the round of births and deaths.

[[1]*Resides in thee*—as thy own Being.]

छायेव पुंसः परिदृश्यमान-
माभासरूपेण फलानुभूत्या ।
शरीरमाराच्छववन्निरस्तं
पुनर्न संधत्त इदं महात्मा ॥४१३॥

413. After the body has once been cast off to a distance like a corpse, the sage never more[1]

attaches himself to it, though it is visible[2] as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds.

[[1]*Never more &c.*—not even on his return to the normal plane after Samâdhi.

[2]*Visible &c*—It would not be perceived at all but for the effects of Prârabdha work which are experienced through the body. As it is, it is just an appearance]

सततविमलबोधानन्दरूपं समेत्य
त्यज जडमलरूपोपाधिमेतं सुदूरे ।
अथ पुनरपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूतं कल्पते कुत्सनाय ॥४१४॥

414. Realising the Atman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body which is inert and filthy by nature. Then no more remember it, for something that has been vomited excites but disgust when called to memory.

समूलमेतत्परिदाह्य वह्नौ
सदात्मनि ब्रह्मणि निर्विकल्पे ।
ततः स्वयं नित्यविशुद्धबोधा-
नन्दात्मना तिष्ठति विद्वरिष्ठः ॥४१५॥

415. Burning all this,[1] with its very root,[2] in the fire of Brahman, the Eternal and Absolute

Self, the truly wise man thereafter remains alone, as Atman, the eternal, pure Knowledge and Bliss.

[[1]*All this*—the objective universe—the non-Self.
[2]*Root*—i. e. Nescience..]

प्रारब्धसूत्रग्रथितं शरीरं
प्रयातु वा तिष्ठतु गोरिव स्रक् ।
न तत्पुनः पश्यति तत्त्ववेत्ता-
ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥४१६॥

416. The knower of Truth does no more care whether this body, spun out by the threads of Prârabdha work, falls or remains,—like the garland[1] on a cow,—for his mind-functions are at rest in the Brahman, the Essence of Bliss.

[[1]*Garland* &c.—As a cow is supremely unconcerned about the garland put on her neck by somebody, so the man of realisation has got nothing to do with the body.]

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।
किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥४१७॥

417. Realising the Atman, the Infinite Bliss, as his very Self, with what[1] object, or for whom, should the knower of Truth cherish[2] the body ?

[[1]*With what* &c.—A reproduction of the sense of Brihadâranyaka IV. iv. 12. He never thinks of himself as the *Bhoktâ*, the enjoyer, or Jiva.
[2]*Cherish*—like men of the world.]

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥४१८॥

418. The Yogin who has attained perfection and is liberated-in-life gets this , s result—he enjoys eternal Bliss in his mind, internally as well as externally.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥४१९॥

419. The result of dispassion is knowledge, that of knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of Self, whence follows Peace.

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।
निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥४२०॥

420. If there is an absence of the succeeding stages, the preceding ones are meaningless. (When the series is perfect) the cessation of the objective world, extreme satisfaction, and matchless bliss follow as a matter of course.

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।
यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।
पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥४२१॥

421. Being unruffled by earthly[1] troubles is

the result in question of knowledge. How can a man who did various loathsome deeds during the state of delusion, commit the same afterwards, possessed of discrimination ?

[[1]*Earthly*—lit. visible, i e, those experienced in this life, as opposed to the *invisible* ones, i. e., those which are to be experienced hereafter]

विद्याफलं स्यादसतो निवृत्तिः
प्रवृत्तिरज्ञानफलं तदीक्षितम् ।
तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ
नोचेद्विदां दृष्टफलं किमस्मात् ॥४२२॥

422. The result of knowledge should be the turning away from unreal things, while attachment to these is the result of ignorance. This is observed in the case of one who[1] knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain ?

[[1]*One who &c*—The man who knows the mirage laughs at the illusion and passes by, but the ignorant man runs after it, mistaking it for water. To the sage the world appears no doubt, but he knows it to be unreal and is not lured by it. Not so the man of the world.]

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।
अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥४२३॥

423. If the heart's knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action, for he is averse to sense-pleasures ?

वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।
अहंभावोदयाभावो बोधस्य परमावधिः ।
लीनवृत्तेरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥४२४॥

424. When sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, no more appear.

[Compare *Panchadasi*, 'Chitradipa' Chapter, 285-6—"The acme of dispassion is setting at naught even the joys of the Brahmaloka, the highest heaven ; realisation is at its highest when one identifies oneself with the Supreme Atman as firmly as the ordinary man identifies himself with his body ; and the perfection of self-withdrawal is reached when one forgets the dualistic universe as completely as in dreamless sleep."]

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥४२५॥

425. Freed from any sense of reality of external sense-objects, only seeming[1] to enjoy such sense-objects as are offered by others like one sleepy, or like a child, beholding this world like one seen in dreams, and having cognition of it at chance moments—rare indeed is such a man, the enjoyer[2] of the fruits of endless merit, and he alone is blessed and esteemed on earth.

[[1]*Only seeming &c.*—When his attendants or friends offer him food or some such thing, he takes it but half-consciously, his mind being deeply absorbed in Brahman.
[2]*The enjoyer &c.*—i. e., a most fortunate man.]

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।
ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥४२६॥

426. That Sannyâsin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless and free from activity.

[The characteristics of a man of realisation are set forth in this and the next few Slokas. Compare Gita II. 55-68.]

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।
सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥४२७॥

427. That kind of mental function which cognises only the identity of Brahman and Self,

purified[1] of all adjuncts, which is free from duality, and concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called the man of steady illumination.

[[1]*Purified &c.*—eliminating the accidental adjuncts and meditating on the common substratum, Brahman, the Absolute. See Sloka 241.]

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्तः इष्यते ॥४२८॥

428. He whose illumination is steady, who has constant bliss, who has almost forgot the phenomenal universe, is accepted as a man liberated in this very life.

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।
बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥४२९॥

429. He who, even having his mind merged in Brahman, is[1] nevertheless quite alert, but free at the same time from the characteristics[2] of the waking state, and whose realisation is free from desires, is accepted as a man liberated-in-life.

[[1]*Is &c.*—i. e., never deviates from the ideal life of a Jnâni.

[2]*Characteristics &c.*—that is, cognising the objective world through the senses, and being attached to it, like the ignorant man.]

शान्तसंसारकलनः कलावानपि निष्कलः ।
यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥४३०॥

430. He whose cares[1] about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts,[2] and whose mind is free from anxiety, is accepted as a man liberated-in-life.

[[1]*Cares &c.*—i. e., how his bondage will cease, and so on.

[2]*Devoid of parts*—as Brahman.]

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।
अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥४३१॥

431. The absence of the ideas of 'I and mine'[1] even in this existing body which follows as a shadow,[2] is a characteristic of one liberated-in-life.

[[1]*I and mine*—that I am fair or stout, etc., or that this body is mine.

[2]*Shadow*—See Sloka 413.]

अतीताननुसन्धानं भविष्यदविचारणम् ।
औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥४३२॥

432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।
सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥४३३॥

433. Looking[1] everywhere with an eye of equality in this world full of elements possessing merits and demerits, and distinct by nature from one another,—is a characteristic of one liberated-in-life.

[[1]*Looking &c.*—The world is so full of diversity, yet the man of realisation looks deeper, and sees the one Brahman in everything.]

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥४३४॥

434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through sameness of attitude, is a characteristic of one liberated-in-life.

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।
अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥४३५॥

435. The absence of all ideas of interior[1] or exterior in the case of a Sannyâsin, owing to his mind being engrossed in tasting the Bliss of Brahman, is a characteristic of one liberated-in-life.

[[1]*Interior &c.*—Since there is but one Existence, Brahman.]

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।
औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥४३६॥

436. He who lives unconcerned, devoid of all ideas of 'I and mine' with regard to the body and the organs, etc., as well as to his duties, is known as a man liberated-in-life.

[The Jnâni is free from egoism or Abhimâna, though he may be intensely active. This state is hinted at in this Sloka.]

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥४३७॥

437. He who has realised his Brahmanhood aided[1] by the scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

[[1]*Aided &c.*—By discriminating the Truth inculcated by the scriptures.]

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।
यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥४३८॥

438. He who never has the idea of 'I' with regard to the body and the organs, etc., nor that of 'mine' in respect of things other than these, is accepted as one liberated-in-life.

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।
प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥४३९॥

439. He who through his illumination never differentiates the Jiva and Brahman, as well as Brahman and the universe, is known as a man liberated-in-life.

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥४४०॥

440. He who feels just the same when his person is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.

यत्र प्रविष्टा विषया परेरिता
नदीप्रवाहा इव वारिराशौ ।
लीयन्ति सन्मात्रतया न विक्रिया-
मुत्पादयन्त्येष यतिर्विमुक्तः ॥४४१॥

441. The Sannyâsin in whom sense-objects directed by others[1] are engulfed like flowing rivers in the sea and produce no change, owing to his identity with the Existence Absolute, is indeed liberated.

[[1]*Directed by others*—i. e., which others thrust on him. Whatever comes within his knowledge but strengthens his identity with Brahman.
Compare Gita II. 70.]

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।
अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥४४२॥

442. For one who has realised the Truth of Brahman there is no more attachment to sense-objects as before : If there is, that man has not realised his identity with Brahman, but is one[1] whose senses are outgoing in their tendency.

[[1]*Is one &c.*—is an ordinary sense-bound man.]

प्राचीनवासनावेगादसौ संसरतीति चेत् ।
न, सदेकत्वविज्ञानान्मन्दीभवति वासना ॥४४३॥

443. If it be urged that he is still attached to sense-objects through the momentum of his old desires, the reply is no, for desires get weakened through the realisation of one's identity with Brahman.

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥४४४॥

444. The propensities of even a confirmed libertine are checked in the presence of his mother ; just so, when Brahman, the Bliss Absolute, has been realised, the man of realisation has no longer any worldly tendency.

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।
ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥४४५॥

445. One who is constantly practising meditation is observed to have external perceptions.[1]

The Srutis[2] mention Prârabdha work[3] in the case of such a man, and we can infer this from results[4] actually seen.

[[1]*External perceptions*—such as satisfying the physical needs, or teaching enquirers, etc.

[2]*Srutis &c.*—The reference is to Chhândogya Upa. VI. xiv. 2, "The delay in his (i. e. a Jnâni's) case is only so long as his body lasts, after which he becomes one with Brahman."

[[3]*Prârabdha work*—is the strong resulting impression of work done in past lives which has engendered the present body (referred to in Sloka 451). The other two kinds of work are the *sanchita* or accumulated (mentioned in Sloka 447) and the *âgâmi* or yet to come (mentioned in Sloka 449).

[4]*Results &c.*—The continuance of the body after realisation, and its experiences during that period can only be explained by assuming that the Prârabdha continues to work. This is further explained in the next Sloka.]

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।
फलोदयः क्रियापूर्वो निष्क्रियो नहि कुत्रचित् ॥४४६॥

446 **Prârabdha work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action, and nowhere is it seen to accrue independently of action.**

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥४४७॥

447. Through the realisation of one's identity with Brahman, all the accumulated actions of a hundred crore of cycles come to nought, like the actions of the dream-state on awakening.

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥४४८॥

448. Can the good actions or dreadful sins that a man fancies himself doing in the dream-state, lead him to heaven or hell after he has awakened from sleep ?

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यत्किञ्चित्कदाचिद्भाविकर्मभिः ॥४४९॥

449. Realising the Atman which is unattached and indifferent like the sky, the aspirant is never touched in the least by actions yet to be done.

न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥४५०॥

450. The sky is not affected by the smell of liquor merely through its connection with the jar ; similarly the Atman is not, through Its

connection with the limitations, affected by the properties thereof.

[The Atman, like the sky, is always unattached, though the ignorant man superimposes connection with external things on It.]

ज्ञानोदयात्पुरारब्धं कर्म ज्ञानान्न नश्यति ।
अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥४५१॥

451. The work which has fashioned this body prior to the dawning of knowledge, is not destroyed by that knowledge without yielding its fruits, like the arrow shot at an object.

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
न तिष्ठति छिनत्त्येव लक्ष्यं वेगेन निर्भरम् ॥४५२॥

452. The arrow which is shot at an object with the idea that it is a tiger, does not, when that object is perceived to be a cow, check itself, but pierces the object with full force.

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिता-
स्तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥४५३॥

453. The Prârabdha[1] work is certainly too strong for the man of realisation, and is spent

only by the actual experience of its fruit ; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who realising their identity with Brahman are always living absorbed in that idea. They are verily the transcendent Brahman.

[[1] *The Prârabdha &c.*—The argument in the Srutis in support of Prârabdha being binding on even the Jnani (as set forth in the first half of this Sloka as well as in Slokas 445 and 451-2) is only a tentative recapitulation (*anuvâda*) of the popular view. Strictly speaking, the Jnani himself is not even aware of its existence. The truth about it is given in the last half of this Sloka and in Sloka 463, and reasons for this view are set forth in Slokas 454 and following. We may add in passing that we have here the boldest pronouncement on the exalted status of a man of realisation, who is affected by nothing whatsoever in creation.]

उपाधितादात्म्यविहीनकेवल-
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।
प्रारब्धसद्भावकथा न युक्ता
स्वप्नार्थसंबन्धकथेव जाग्रतः ॥४५४॥

454. For the sage who lives in his own Self as the Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of Prârabdha work is

meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream-state.

नहि प्रबुद्धः प्रतिभासदेहे
देहोपयोगिन्यपि च प्रपञ्चे ।
करोत्यहन्तां ममतामिदन्तां
किन्तु स्वयं तिष्ठति जागरेण ॥४५५॥

455. The man who has awakened from sleep never has any idea of 'I' or 'mine' with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self.

न तस्य मिथ्यार्थसमर्थनेच्छा
न संग्रहस्तज्जगतोऽपि दृष्टः ।
तत्रानुवृत्तिर्यदि चेन्मृषार्थे
न निद्रया मुक्त इतीष्यते ध्रुवम् ॥४५६॥

456. He has no desire to substantiate the unreal objects, nor is seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

तद्वत्परे ब्रह्मणि वर्तमानः
सदात्मना तिष्ठति नान्यदीक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे
तथा विदः प्राशनमोचनादौ ॥४५७॥

457. Similarly he who is absorbed in Brahman lives identified with the eternal Atman and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realisation has a memory of the everyday actions such as eating and so forth.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।
नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥४५८॥

458. The body has been fashioned by Karma, so one may imagine the Prârabdha with reference to it. But it is not reasonable to attribute the same to the Atman, for the Atman is never the outcome of work.

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।
तदात्मना निष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥४५९॥

459. The Srutis, whose words are infallible, declare the Atman to be "birthless,[1] eternal and undecaying." So, to the man who lives identified with That, how can the Prârabdha be attributed ?

[[1]Birthless &c.—The reference is to Katha Upa. I. ii. 18. "The Atman is birthless, eternal, undecaying, and

ever new (ancient), and is not destroyed when the body is destroyed."]

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥४६०॥

460. The Prârabdha can be maintained only so long as one lives identified with the body. But no one admits that the man of realisation ever identifies himself with the body. Hence the Prârabdha should be rejected in his case.

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥४६१॥

461. The attributing of Prârabdha to the body even is certainly a delusion. How can something that is superimposed (on another) have any existence, and how can that which is unreal have a birth? And how can that which has not been born at all, die? So how can the Prârabdha exist for something that is unreal?

[The body being an effect of Maya is unreal, and it is absurd to speak of Prârabdha as affecting this *unreal* body.]

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥४६२॥

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥४६३॥

462-63. "If the effects of ignorance are destroyed with their root by knowledge, then how does the body live ?"—it is to convince those fools who entertain a doubt like this, that the Srutis from a relative standpoint hypothesise the Prârabdha but not for proving the reality of the body, etc., of the man of realisation.

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६४॥

464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent, and changeless ; there is no duality whatsoever in It.

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६५॥

465. There is only Brahman, the One without second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity ; there no duality whatsoever in It.

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
एकमेमाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६६॥

466. There is only Brahman, the One without a second, which is inside all, homogeneous,[1] infinite, endless, and all-pervading ; there is no duality whatsoever in It.

[[1]*Homogeneous*—admitting of no variation.]

अहेयमनुपादेयमनादेयमनाश्रयम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६७॥

467. There is only Brahman, the One without a second, which is neither to be shunned[1] nor to be taken up or accepted, and is without[2] any support ; there is no duality whatsoever in It.

[[1]*Shunned &c.*—because It is the Self of all
[2]*Without &c.*—Self-existent, being Itself the support of everything else.]

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६८॥

468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute, and taintless ; there is no duality whatsoever in It.

अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६९॥

469. There is only Brahman, the One without a second, whose real nature is incomprehensible,

and which is beyond the range of mind and speech ; there is no duality whatsoever in It.

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४७०॥

470. There is only Brahman, the One without a second, the Reality, effulgent, self-existent, pure, intelligent,[1] and unlike[2] anything finite ; there is no duality whatsoever in It.

[[1]*Intelligent*—Strictly speaking, Intelligence Absolute.
[2]*Unlike &c.*—It has got no exemplar.
The repetition is for emphasising the absolute, unconditioned aspect of Brahman.]

निरस्तरागा विनिरस्तभोगाः
शान्ताः सुदान्ता यतयो महान्तः ।
विज्ञाय तत्त्वं परमेतदन्ते
प्राप्ताः परां निर्वृतिमात्मयोगात् ॥४७१॥

471. High-souled Sannyâsins[1] who have got rid of all attachment and discarded all sense-enjoyments, who are pacified[2] and perfectly restrained,[3] realise this Supreme Truth and at the end[4] attain the Supreme Bliss through their Self-realisation.

[[1]*Sannyâsins*—lit. those who struggle after realisation.
[2]*Pacified*—refers to control of the mind.
[3]*Restrained*—refers to control of the senses.

[4]*End &c.*—They attain Videhamukti or disembodied, absolute Freedom after the fall of their body.]

भवानपीदं परतत्त्वमात्मनः
स्वरूपमानन्दघनं विचार्य ।
विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः ॥४७२॥

472. Thou,[1] too, discriminate this Supreme Truth, the real nature of the Self, which is Bliss undiluted,[2] and shaking off thy delusion created by thy own mind, be free, and illumined,[3] and attain the consummation of thy life.

[[1]*Thou &c.*—The Guru is addressing the disciple.

[2]*Undiluted*—unmixed, that is, absolute.

[3]*Illumined*—lit. awakened, that is, from this unreal dream of duality.]

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
निःसंशयं सम्यगवेक्षितश्चे-
च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥४७३॥

473. Through Samâdhi[1] in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear realisation. If the meaning of the (scriptural) words[2] heard from the Guru is perfectly and indubitably discerned,[3] then it can lead to no more doubt.

[[1]*Samâdhi &c.*—Nirvikalpa Samâdhi.
[2]*Words*—such as "Thou art That," and so on.
[3]*Discerned*—realised in Samâdhi.]

स्वस्याविद्याबन्धसंबन्धमोक्षा-
त्सत्यज्ञानानन्दरूपात्मलब्धौ
शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं
चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥४७४॥

474. In the realisation of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of Avidyâ or Ignorance, scriptures,[1] reasoning[2] and the words[3] of the Guru are the proofs, while one's own experience[4] earned by concentrating[5] the mind is another proof.

[[1]*Scriptures*—which tell of one's eternal identity with Brahman and declare all duality to be unreal.

[2]*Reasoning*—upon those scriptural statements so as to be convinced of their truth. For instance, one can argue that bondage being a creation of one's mind must be unreal and that knowledge of Brahman dispels it, and so on.

[3]*Words &c.*—The Guru is a man of realisation, perfectly unselfish and full of love. He is therefore an *âpta*, and as such his words are authority.

[4]*Experience &c.*—This is the ultimate proof. For otherwise one is not perfectly satisfied.

[5]*Concentrating &c.*—in Samâdhi.]

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुधादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥४७५॥

475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and such other things are known only to the man concerned, and knowledge of these to others is a mere inference.[1]

[[1]*Inference*: Others merely guess at them through signs.]

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥४७६॥

476. The Gurus[1] as well as the Srutis instruct the disciple, standing aloof ; while the man of realisation crosses (Avidyâ) through Illumination alone, backed by the grace of God.

[[1]*Gurus &c.*—This instruction is *paroksha* or indirect, while the aspirant's own experience in Samâdhi is *aparoksha* or direct. The former is the means to the latter.]

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥४७७॥

477. Himself knowing his indivisible Self through his own realisation and thus becoming perfect, a man should stand face to face[1] with the Atman, with his mind free from dualistic ideas.

Face to face—i. e., must live in the Atman.]

वेदान्तसिद्धान्तनिरुक्तिरेषा
ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षो
ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥४७८॥

478. The verdict of all discussions on the Vedanta is that the Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity. While the Srutis themselves are authority (for the statement) that Brahman is One without a second.

[[1]*Abiding &c.*—as opposed to dualistic ideas.
The teacher's address begun in Sloka 213 ends here.]

इति गुरुवचनाच्छ्रुतिप्रमाणा-
त्परमवगम्य सतत्त्वमात्मयुक्त्या ।
प्रशमितकरणः समाहितात्मा
क्वचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥४७९॥

479. Realising, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the scriptures and his own reasoning, with his senses pacified and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।
उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥४८०॥

480. Concentrating the mind for some time in the Supreme Brahman he rose[1] and out of supreme bliss spoke as follows.

[[1]*Rose*—came down to the ordinary sense-plane.]

बुद्धिर्विनष्टा गलिता प्रवृत्ति-
र्ब्रह्मात्मनोरेकतयाऽधिगत्या ।
इदं न जानेऽप्यनिदं न जाने
किं वा कियद्वा सुखमस्त्यपारम् ॥४८१॥

481. My mind has vanished, and all its activities have melted, by realising the identity of the Brahman and the self ; I do not know either this or not-this[1] ; nor what or how much[2] the boundless Bliss (of Samâdhi) is !

[[1]*This or not-this*—all relative ideas, that is.
[2]*What or how much &c.*—The Bliss experienced in Samâdhi is inexpressible and immeasurable.]

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते
स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।
अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो
यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम् ॥

482. The majesty of the ocean of Supreme

Brahman, replete with the current of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind,—in an infinitesimal[1] fraction of which my mind melted like a[•] hailstone getting merged in the ocean, and is now[2] satisfied by that Essence of Bliss.

[[1]*Infinitesimal fraction* : lit. a particle of the part of whose part. The Avyaktam or Unmanifest is, as it were, a part of Brahman (through Upâdhi or superimposed limitations); the Sutrâtman or the Cosmic Mind is, again, part of that ; while the Virât or the Being who considers the whole extended universe as his body, is a fraction of this last. The bliss of this Virât even is enough to dissolve the finite mind. Compare Sri Ramakrishna's parable of a ship that came near a magnetic rock and had all its bolts drawn out, so that it was reduced to its pristine condition.

[•]*Hailstone &c.*—The hailstones that accompany a shower of rain on the ocean quickly melt and become one with it.

[2]*Now*—after return to the normal plane of consciousness.]

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥४८३॥

483. Where is the universe gone, by whom is it removed, and where is it merged ? It was just now seen by me, and has it ceased to exist ?—It is passing strange !

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥४८४॥

484. In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned[1] and what accepted, what is other (than oneself) and what different ?

[[1]*What shunned &c.*—There is nothing besides the One Atman, and the aspirant is identified with That.]

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥४८५॥

485. I do neither see[1] nor hear nor know anything in this.[2] I simply exist as the Self, the Eternal Bliss, distinct[3] from everything else.

[[1]*See &c.*—All finite ideas have ceased.
[2]*In this*—state of Realisation.
[3]*Distinct &c.*—being the Subject, whereas all else are objects.]

नमो नमस्ते गुरवे महात्मने
विमुक्तसङ्गाय सदुत्तमाय
नित्याद्वयानन्दरसस्वरूपिणे
भूम्ने सदाऽपारदयाम्बुधाम्ने ॥४८६॥

486. Repeated salutations to thee, O noble Teacher, who art devoid of attachment, the best

among the good souls and the embodiment of the essence of Eternal Bliss, the One without a second, who art infinite and ever the boundless ocean of mercy :

यत्कटाक्षशशिसान्द्रचन्द्रिका-
पातधूतभवतापजश्रमः ।
प्राप्तवानहमखण्डवैभवा-
नन्दमात्मपदमक्षयं क्षणात् ॥४८७॥

487. Whose glance, like the shower of concentrated moonbeams, has removed my exhaustion brought on by the afflictions[1] of the world, and in a moment admitted me to the undecaying status of the Atman, the Bliss of infinite majesty !

[[1]*Afflictions &c.*—those arising from the body, from other creatures and from physical phenomena.]

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥४८८॥

488. Blessed am I ; I have attained the consummation of my life, and am free from the clutches of transmigration ; I am the Essence of Eternal Bliss, I am infinite,—all through thy mercy !

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।
प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥४८९॥

489. I am unattached, I am disembodied,[1] I am free from the subtle body, and undecaying. I am pacified, I am infinite, I am taintless, and eternal.

[[1]*Disembodied &c.*—I have realised my identity with the Atman, and no longer consider myself as a body or mind.]

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।
शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥४९०॥

490. I am not the doer,[1] I am not the enjoyer, I am changeless, and beyond activity; I am the Essence of Pure Knowledge, I am Absolute and identified with Eternal Good.

[[1]*Not the doer &c.*—It is the man under delusion who thinks himself as these. But I am Illumined.]

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।
नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥४९१॥

491. I am indeed different[1] from the seer, listener, speaker and enjoyer; I am the Essence of Knowledge, eternal, without any break, beyond activity, limitless, unattached and infinite.

[[1]*Different &c.*—I never identify myself with any activity of the organs or the mind, for I am no longer finite.]

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥४९२॥

492. I am neither[1] this nor that, but the illuminer of both ; I am indeed Brahman, the One without a second, pure, devoid of interior or exterior, and infinite.

[[1]*Neither &c.*—things that come under direct or indirect perception. It is the body which makes ideas of nearness or remoteness, etc., possible.]

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥४९३॥

493. I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imaginations as thou or I, or this or that, the Essence of Eternal Bliss, the Truth.

नारायणोऽहं नरकान्तकोऽहं
पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी
निरीश्वरोऽहं निरहं च निर्ममः ॥४९४॥

494. I am Nârâyana, the slayer of Naraka,[1] I am the destroyer of Tripura,[2] the Witness of everything ; I have no other Ruler but myself,

[[1]*Naraka*—a powerful demon, son of Earth, killed by Vishnu.

[2]*Tripura*—the demon of the invulnerable "three cities' destroyed by Shiva.]

सर्वेषु भूतेष्वहमेव संस्थितो
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥४९५॥

495. I alone reside as knowledge in all beings, being their internal and external support.[1] I myself am the enjoyer and all that is enjoyable,—whatever I looked upon as 'this' or the not-Self previously.[2]

[[1]*Support*—being the substratum of all superimpositions.

[2]*Previously*—before realisation.]

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥४९६॥

496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Maya.

स्थूलादिभावा मयि कल्पिता भ्रमा-
दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सरायण-
त्वर्त्वादयो निष्कलनिर्विकल्पे ॥४९७॥

497. Such ideas as 'gross' and so forth are erroneously imagined in me by people through the manifestation of things superimposed,—just as in the indivisible and absolute time, cycles,[1] years, half-years, seasons, etc., are imagined.

[Cycles—the period of duration of the universe.]

आरोपितं नाश्रयदूषकं भवे-
त्कदापि मूढैरतिदोषदूषितैः ।
नार्द्रीकरोत्यूषरभूमिभागं
मरीचिकावारिमहाप्रवाहः ॥४९८॥

498. That which is superimposed by the grossly ignorant fools can never taint the substratum: The great rush of waters observed in a mirage never wets the desert tracts.

आकाशवल्लेपविदूरगोऽह-
मादित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽह-
मम्भोधिवत्पारविवर्जितोऽहम् ॥४९९॥

499. I am beyond contamination like the sky; I am distinct from things illumined, like

the sun ; I am always motionless like the mountain ; I am limitless like the ocean.

न मे देहेन संबन्धो मेघेनेव विहायसः ।
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥५००॥

500. I have no connection with the body as the sky with the clouds ; so how can the states of wakefulness, dream and profound sleep, which are attributes of the body, affect me ?

उपाधिरायाति स एव गच्छति
स एव कर्माणि करोति भुंक्ते ।
स एव जीर्यन्म्रियते सदाहं
कुलाद्रिवन्निश्चल एव संस्थितः ॥५०१॥

501. It is the Upâdhi (superimposed attribute) that comes, and it is that alone which goes ; that again performs actions and enjoys (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain.[1]

[[1]*Kula mountain*— mentioned in the Puranas as being wonderfully stable.]

न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निविडो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते ॥५०२॥

502. For me who am always the same and devoid of parts, there is neither engaging in work nor cessation from it. How can that which is One, concentrated,[1] without break, and infinite like the sky, ever exert ?

[[1]*Concentrated*—like a lump of salt which consists of nothing but salt.]

पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूते-
र्ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥५०३॥

503. How can there be merits and demerits for me who am without organs, without mind, changeless, and formless,—who am the realisation of Bliss Absolute ? The Sruti[1] also mentions this in the passage, "Not touched, etc."

[[1]*Sruti &c.*—Brihadâranyaka Upa., IV. iii. 22—(In the state of profound sleep a man becomes) "Untouched by merits and untouched by demerits, for he is then beyond all the afflictions of the heart." It may be added here that the experience of the Sushupta state is cited in the Sruti merely as an illustration of the liberated state, which is the real state of the Atman, beyond all misery. Vide Sankara's commentary on the chapter.]

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥५०४॥

504. If heat or cold, or good or evil happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow.

न साक्षिणं साक्ष्यधर्मा संस्पृशन्ति विलक्षणम् ।
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥५०५॥

505. The properties of things observed do not affect the Witness which is distinct from them, changeless, and indifferent,—as the properties of a room (do not affect) the lamp (that illumines it).

रवेर्यथा कर्मणि साक्षिभावो
वह्नेर्यथा दाहनियामकत्वम् ।
रज्जोर्यथाऽऽरोपितवस्तुसङ्ग-
स्तथैव कूटस्थचिदात्मनो मे ॥५०६॥

506. As the sun[1] is a mere witness of men's actions, as fire burns everything without distinction, and as the rope[2] is related to a thing superimposed on it,—so[3] am I, the unchangeable Self, the Intelligence Absolute.

[[1]*Sun &c.*—People do good and bad deeds with the help of sunlight, but the sun is unaffected by their results.

[2]*Rope &c.*—The relation of the rope to the snake is wholly fictitious.

[2]*So &c.*—unconcerned with the activities of the Buddhi.]

कर्तापि वा कारयितापि नाहं
भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं
सोऽहं स्वयंज्योतिरनीदृगात्मा ॥५०७॥

507. I neither[1] do nor make others do any action, I neither enjoy nor make others enjoy; I neither see nor make others see;—I am that Self-effulgent, Transcendent[2] Atman.

[[1]*I neither &c.*—I am free from all activity, direct or indirect.

[2]*Transcendent*—beyond the range of sense.]

चलत्युपाधौ प्रतिबिम्बलौल्य-
मौपाधिकं मूढधियो नयन्ति ।
स्वबिम्बभूतं रविवद्विनिष्क्रियं
कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥५०८॥

508. When the supervening adjunct[1] (Upâdhi) is moving, the movement of the reflection which is due to that is ascribed by fools to the object reflected, such as the sun, which is free from activity,—(and they think) "I am[2] the doer," "I am the the enjoyer," "I am killed, oh alas!"

[1]*Supervening adjunct*—e. g. water, in which the su

is reflected. It is the water that moves and with it the reflection, but never the sun, though ignorant people may think the sun is also moving. Similarly, all activity which belongs to the Buddhi under the reflection of the Atman, is erroneously attributed to the latter.

[2]*I am &c.*—This is how the ignorant man thinks and wails.]

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥५०६॥

509. Let this inert body drop down in water or on land, I am not touched[1] by its properties, like the sky by the properties of the jar.

[[1]*Not touched &c.*—Just as the sky seemingly enclosed in a jar is one with the infinite sky, and is always the same whether the jar is broken or not, similarly is the Atman always the same despite Its apparent relation to the body.]

कर्तृत्वभोक्तृत्वखलत्वमत्तता-
जडत्वबद्धत्वविमुक्ततादयः ।
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः
स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥५१०॥

510. The passing states of the Buddhi such as agency, enjoyment, cunning, drunkenness, dullness, bondage, freedom and so on, are never, in reality, in the Self, the Supreme Brahman, the Absolute, the One without a second.

[The Atman is Knowledge Absolute, which admits of no change, while the Buddhi or determinative faculty, being inert, is subject to change. So the confusion of the characteristics of the Self with those of Buddhi is solely due to superimposition.]

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥५११॥

511. Let there be changes in the Prakriti[1] in ten, hundred, or a thousand ways, what have I, the unattached Knowledge Absolute, got to do with them ?—Never do the clouds touch the sky !

[[1]*Prakriti*—the Undifferentiated, described in Slokas 108 and following.]

अव्यक्तादिस्थूलपर्यन्तमेत-
द्विश्वं यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥५१२॥

512. I am verily that Brahman, the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the Undifferentiated down to the gross body, appears[1] merely as a shadow.

[[1]*Appears &c.*—to the ignorant.]

सर्वाधारं सर्ववस्तुप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥५१३॥

513. I am verily that Brahman, the One without a second, which is the support of all,[1] which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved, and absolute.

[[1]*Support of oll*—being the one substratum of all phenomena.]

यत्प्रत्यस्ताशेषमायाविशेषं
प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥५१४॥

514. I am verily that Brahman, the One without a second, which transcends the endless differentiations of Maya,[1] is the inmost essence of all, beyond the range of consciousness,—which is Truth,[2] Knowledge, Infinitude, and Bliss Absolute.

[[1]*Maya*—Same as Prakriti or Avyakta.

[2]*Truth*—may be translated as Existence. This line sets forth the *swarupa lakshana* or essential characteristics of Brahman, as distinct from Its *tatastha lakshana* or in-

direct attributes, such as creatorship of the universe and so on.]

निष्क्रियोऽस्म्यविकारोऽस्मि
निष्कलोऽस्मि निराकृतिः ।
निर्विकल्पोऽस्मि नित्योऽस्मि
निरालम्बोऽस्मि निर्द्वयः ॥५१५॥

515. I am without activity, changeless, without parts, formless, absolute, eternal, without[1] any other support, the One without a second.

[[1]*Without &c.*—Brahman is Itself Its own support.]

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥५१६॥

516. I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss, and indivisible.[1]

[[1]*Indivisible*—without break.]

स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपाश्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥५१७॥

517. This splendour of the sovereignty of Self-effulgence[1] I have received by virtue of the supreme majesty of thy grace. Salutations to thee, O glorious, noble-minded Teacher,—salutations again and again!

[[1]*Self-effulgence*—hence, absolute independence. The disciple is beside himself with joy, and hence the highly rhetorical language.]

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।
अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥५१८॥

518. O Teacher, thou hast out of sheer grace awakened me from sleep[1] and completely saved me, who was wandering, in an interminable dream, in a forest[2] of birth, decay and death created by illusion, being tormented day after day[3] by countless afflictions, and sorely troubled by the tiger of egoism.

[[1]*Sleep*—of Nescience, which also creates the 'dream,' two lines further on.

[2]*Forest*—i. e., difficult to come through.

[3]*Day after day* : It is a well-known fact that even a short dream may, to the dreamer's mind, appear as ex tending over years.]

नमस्तस्मै सदेकस्मै कस्मैचिन्महसे नमः ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥५१९॥

519. Salutation to thee, O Prince of Teachers, thou unnamable Greatness,[1] that art ever the same, and dost manifest thyself as this universe,—thee I salute

[[1]*Greatness &c.*—The Guru is addressed as Brahman Itself by the grateful disciple. Hence the use of epithets applicable to Brahman. Compare the salutation Mantra of the Guru-Gita : "The Guru is Brahmâ, the Guru is Vishnu, the Guru is Shiva, the God of gods. The Guru verily is the Supreme Brahman. Salutations to that adorable Guru !"]

इति नतमवलोक्य शिष्यवर्यं
समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।
प्रमुदितहृदयं स देशिकेन्द्रः
पुनरिदमाह वचः परं महात्मा ॥५२०॥

520. Seeing the worthy disciple who had attained the Bliss of the Self, realised the Truth and was glad at heart, thus prostrating himself, that noble, ideal Teacher again addressed the following excellent words.

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः
पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते
तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥५२१॥

521. The universe[1] is an unbroken series of perceptions of Brahman, hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who[2] has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realisation?

[[1]*Series &c.*—Existence, Knowledge, and Bliss, which are the Essence of Brahman, can be found, on analysis, as underlying every perception of ours. By another way of reasoning, the world is simply Brahman seen through a veil of name and form, which are contributed by the mind. It is X+mind, as Swami Vivekananda has put it.

[2]*One who &c.*—suggests a discriminating man whose view of life will be different from that of the ordinary man. Hence he can generalise the objective world as so many *forms*. 'Form' implies 'colour,' which also is a meaning of the word 'Rupa.']

कस्तां परानन्दरसानुभूति-
मुत्सृज्य शून्येषु रमेत विद्वान् ।
चन्द्रे महाह्लादिनि दीप्यमाने
चित्रेन्दुमालोकयितुं क इच्छेत् ॥५२२॥

522. What wise man would discard that

enjoyment of Supreme Bliss and revel in things unsubstantial ? When the exceedingly charming moon is shining, who would wish to look at a painted moon ?

असत्पदार्थानुभवेन किञ्चि-
न्न ह्यस्ति तृप्तिर्न च दुःखहानिः ।
तदद्वयानन्दरसानुभूत्या
तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥५२३॥

523. From the perception of unreal things there is neither satisfaction[1] nor a cessation of misery. Therefore, being satisfied with the realisation of the Bliss Absolute, the One without a second, live happily in a state of identity with the Real Brahman.

[[1]*Neither satisfaction &c.*—Compare the celebrated verse—"Never is desire appeased by the enjoyment of sense-pleasures," etc.]

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥५२४॥

524. Beholding the Self alone in all circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul !

अखण्डबोधात्मनि निर्विकल्पे
विकल्पनं व्योम्नि पुरप्रकल्पनम् ।
तदद्वयानन्दमयात्मना सदा
शान्तिं परामेत्य भजस्व मौनम् ॥५२५॥

525. Dualistic conceptions in the Atman, the Infinite Knowledge, the Absolute, are like imagining castles in the air. Therefore, always identifying thyself with the Bliss Absolute, the One without a second, and thereby attaining Supreme Peace, remain quiet.[1]

[[1]*Quiet*—as the Witness.]

तूष्णीमवस्था परमोपशान्ति-
र्बुद्धेरसत्कल्पविकल्पहेतोः ।
ब्रह्मात्मना ब्रह्मविदो महात्मनो
यत्राद्वयानन्दसुखं निरन्तरम् ॥५२६॥

526. The mind, which is the cause of unreal imaginings, is in a restful state to the sage who has realised Brahman and is identified with It. This verily is supreme quietude, in which there is constant enjoyment of the Bliss Absolute, the One without a second.

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥५२७॥

527. To the man who has realised his own nature, and drinks the undiluted Bliss of the Self, there is nothing more exhilarating than the quietude that comes of a state of desirelessness.

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।
यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥५२८॥

528. The illumined sage whose only pleasure is in the Self, ever lives[1] at ease, whether going or staying, sitting or lying, or in any other condition.

[[1]*Lives &c* —He is perfectly independent.]

न देशकालासनदिग्यमादि-
लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।
संसिद्धतत्त्वस्य महात्मनोऽस्ति
स्ववेदने का नियमाद्यवस्था ॥५२९॥

529. The noble soul who has perfectly realised the Truth, and whose mind-functions meet with no obstruction, no more depends upon conditions of place,[1] time, posture,[2] direction,[3] moral disciplines,[4] objects of meditation[5] and so forth. What regulative conditions can there be in knowing one's own Self ?

[[1]*Place*—holy places are meant. Similarly with time.

[2]*Posture*—which is an important thing with beginners. 'Asana' also mean 'seats.'

[3]*Direction*—facing north or east.

[4]*Moral disciplines*—The Yama and Niyama observances mentioned in Ashtânga Yoga.

[5]*Objects of meditation*—gross or fine.]

घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्ष्यते ।
विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥५३०॥

530. To know that this is a jar, what condition, forsooth, is necessary except that the means of knowledge[1] be free from defect, which alone ensures a cognition of the object ?

[[1]*Means of knowledge*—e. g., the eye in the case of vision, and so on.]

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।
न देशं नापि वा कालं न शुद्धिं वाप्यपेक्षते ॥५३१॥

531. So this Atman, which is an eternal verity, manifests Itself as soon as the right means of knowledge is present, and does not depend upon either place, or time, or (internal) purity.

[[1]*Means &c.*—Realisation (aparokshânubhuti), to which direct perception, inference, etc., are subordinate aids.]

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।
तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥५३२॥

532. The consciousness 'I am Devadattta' is independent of circumstances ; similar is the case with the realisation of the knower of Brahman that he *is* Brahman.

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।
अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥५३३॥

533. What indeed can manifest That whose lustre, like the sun, causes the whole universe—unsubstantial, unreal, insignificant—to appear at all ?

[An echo of the famous Sruti passage—"He shining, everything else shines, through His light all this is manifest. (Svetâsvatara VI. 14.)]

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।
येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥५३४॥

534. What, forsooth, can illumine that Eternal Subject by which the Vedas and Puranas and other scriptures,[1] as well as all beings are endowed with a meaning ?

[An echo of Brihadâranyaka II. iv. 14.

[1]*Other scriptures*—may mean the Six Systems of Philosophy or anything else.]

एष स्वयंज्योतिरनन्तशक्ति-
रात्माऽप्रमेयः सकलानुभूतिः ।
यमेव विज्ञाय विमुक्तबन्धो
जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥५३५॥

535. Here is the Self-effulgent Atman, of infinite power, beyond the range of conditioned knowledge, yet the common experience of all,—realising which alone this incomparable[1] knower of Brahman lives his glorious life, freed from bondage.

[[1]*Incomparable*—lit. best among the best]

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥५३६॥

536. Satisfied with undiluted,[1] constant Bliss, he is neither grieved nor elated by sense-objects, is neither[2] attached nor averse to them, but always disports with the Self and takes pleasure therein.

[[1]*Undiluted &c.*—i. e, Absolute Bliss.
[2]*Neither &c*—Compare Gita XIV. 22-25.]

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥५३७॥

537. A child plays with his toys forgetting hunger and bodily pains; exactly so the man of realisation takes pleasure in the Reality, without ideas of 'I' or 'mine', and is happy.

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने ।
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥

538. Men of realisation have their food without anxiety or humiliation, by begging, and their drink from the water of rivers; they live freely and independently and sleep without fear[1] in cremation grounds or forests; their clothing may be the quarters[2] themselves, which need no washing and drying, or any bark,[3] etc.; the earth is their bed; they roam in the avenue of Vedanta; while their pastime is in the Supreme Brahman.

[This is a splendid setting forth of the free life of a true Sannyâsin.

[1]*Without fear*—because of their identification with Brahman, the One without a second.

[2]*Quarters &c.*—He goes nude, that is.

[3]*Any bark &c.*—this is suggested by the word वा in the text. Bark, or cloth, or anything may be their dress.]

विज्ञानमालम्ब्य शरीरमेत-
द्भुनक्त्यशेषान्विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता
योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥५३९॥

539. The knower of Atman, who wears no outward mark[1] and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects[2] as they come,[3] through others' wish,[4] like a child.

[[1]*No outward mark*—Hence it is so difficult to know them.

[2]*Sense-objects*—food, etc.

[3]*As they come*—in the working out of Prârabdha work.

[4]*Through others' wish*—as asked by his devotees or friends.]

दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥५४०॥

540. Established in the ethereal plane of Knowledge Absolute, he wanders in the world, sometimes[1] like a mad man, sometimes like a child and at other times like a ghoul,[2] having no other clothes on his person except the quarters,

or sometimes wearing clothes, or perhaps skins at other times.

[[1]*Sometimes &c.*—Sometimes these are devices to avoid the company of worldly people.

[2]*Ghoul*—with no sense of cleanliness.

[3]*Skins*—the word in the text also means 'bark.']

कामान्निष्कामरूपी संश्चरत्येकचरो मुनिः ।
स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥५४१॥

541. The sage, living alone, enjoys sense-objects, being the very embodiment of desirelessness,—always satisfied with his own Self, and himself present as the All.[1]

[[1]*As the all*—knowing his identity with the whole universe, as Atman.]

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥५४२॥

542. Sometimes a fool, sometimes a sage, sometimes possessed of regal splendour ; sometimes wandering, sometimes behaving like a motionless python[1], sometimes wearing a benignant expression ; sometimes honoured, sometimes insulted, sometimes unknown ;—thus lives the

man of realisation, ever happy with Supreme Bliss.

[These are some of the impressions which the phases of a saint's life produce upon the outside world. People judge him diversely, but he is supremely indifferent to what others think of or do towards him.

[[1]*Python*—which seldom moves but waits for the food to come to it.]

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।
नित्यतृप्तोऽप्यभुञ्जानोप्यसमः समदर्शनः ॥५४३॥

543. Though without riches, yet ever content; though helpless, yet very powerful[1]; though not enjoying sense-objects, yet eternally satisfied; though without an exemplar, yet looking upon all with an eye of equality.

[[1]*Powerful*: The Atman is his wealth, power, and everything.

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।
शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥५४४॥

544. Though doing, yet inactive; though experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he.

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।
प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥५४५॥

545. Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman who always lives without the body-idea.

[A reproduction of the sense of Chhândogya VII. xii. 1.]

स्थूलादिसम्बन्धवतोऽभिमानिनः
सुखं च दुःखं च शुभाशुभे च ।
विध्वस्तबन्धस्य सदात्मनो मुनेः
कुतः शुभं वाऽप्यशुभं फलं वा ॥५४६॥

546. Pleasure or pain, as well as good or evil, affects only him who has connections with the gross body, etc., and identifies himself with these. How can good or evil, or their effects touch the sage who has identified himself with the Reality and thereby shattered his bondage ?

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।
ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥५४७॥

547. The sun which appears to be, but is not actually, swallowed by Râhu is called as swallowed up by people, through delusion, not knowing the real nature[1] of the sun.

[The reference is to the phenomenon of a solar eclipse.

[1]*Nature &c.*—that it is a mass of light]

तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।
पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥५४८॥

548. Similarly, ignorant people look upon the perfect knower of Brahman, who is wholly rid of bondages of the body, etc., as possessed of the body, seeing but an appearance of it.

अहिर्निर्ल्वयनीं वायं मुक्त्वा देहं तु तिष्ठति ।
इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥५४९॥

549. In reality, however, he rests discarding[1] the body, like[2] the snake its slough ; and the body is moved hither and thither by the force[3] of Prâna, just as it listeth.

[[1]*Discarding &c.*—ceasing to identify himself with the body.

[2]*Like &c.*—A reminiscence of Brihadâranyaka IV. iv. 7.

[3]*Force*—This is the true rendering of the word *Vâyu*.

There is another reading to the first line—अहिनिर्ल्वयनीवायं मुक्तदेहस्तु तिष्ठति, which should be rendered thus : But the body of the liberated man remains like the slough of a snake.]

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।
दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥५५०॥

550. As a piece of wood is borne by the current to a high or low ground, so is his body carried on by the momentum of past actions to the varied experience of their fruits as they present themselves in due course.

प्रारब्धकर्मपरिकल्पितवासनाभिः
संसारिवच्चरति भुक्तिषु मुक्तदेहः ।
सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं
चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥५५१॥

551. The man of realisation, bereft of the body-idea, moves amid sense-enjoyments like[1] a man subject to transmigration, through[2] desires engendered by Prârabdha work. He himself, however, lives unmoved in the body, like a witness, free from mental oscillations, like the pivot[3] of the potter's wheel.

[[1]*Like &c.*—only apparently.

[2]*Through &c.*—So the man in the street thinks. In reality, however, the Prârabdha has no meaning for him. See Slokas 453-463.

[3]*Pivot*—which is fixed, on which the wheel turns.]

नैवेन्द्रियाणि विषयेषु नियुंक्त एष
नैवापयुंक्त उपदर्शनलक्षणस्थः ।

नैव क्रियाफलमपीषदवेक्षते स

स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥५५२॥

552. He neither directs the sense-organs to their objects, nor detaches them from these, but stays like an unconcerned spectator. And he has not the least regard for the fruits of actions, his mind being thoroughly inebriated with drinking the undiluted elixir of the Bliss of Atman.

[For स्वानन्द in the last line of the Sloka, there is another reading सानन्द which should be translated as "including all minor joys."]

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।

शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥५५३॥

553. He who, giving up all considerations of the fitness[1] or otherwise of objects of meditation, lives as the Absolute Atman, is verily Shiva Himself, and he is the best among the knowers of Brahman.

[[1]*Fitness &c.*—A fit object is to be welcomed, and an unfit object to be shunned.]

जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।

उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥५५४॥

554. Through the destruction of limitations the perfect knower of Brahman is merged[1] in the One Brahman without a second—which he had been all along, becomes very free even while living, and attains the goal of his like.

[[1]*Is merged &c.*—Quotation from Brihadâranyaka IV. iv. 6.]

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।
तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥५५५॥

555. As an actor, when he puts on the dress of his rôle or when he does not, is always a man, so the perfect knower of Brahman is always Brahman and nothing else.

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपु पततात् ।
ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥५५६॥

556 Let the body of the Sannyâsin who has realised his identity with Brahman, wither and fall anywhere like the leaf of a tree, (it is of little consequence to him, for) it has already been burnt[1] by the fire of knowledge.

[[1]*Burnt &c.*—Hence he need not even care about the cremation of the body after death.

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः
पूर्णाद्वयानन्दमयात्मना सदा ।

न देशकालाद्युचितप्रतीक्षा
त्वङ्मांसविट्पिण्डविसर्जनाय ॥५५७॥

557. The sage who always lives in the Reality—Brahman—as Infinite Bliss, the One without a second, does not depend upon the customary considerations of place, time, etc., for giving up this mass of skin, flesh and filth.

[He may give up the body any time he pleases, for it has served its purpose.]

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥५५८॥

558. For, the giving up of the body is not Liberation, nor that of the staff[1] and the water-bowl, but Liberation consists in the destruction of the heart's knot,[2] which is Nescience.

[[1]*Staff &c.*—the insignia of a monk. Mere outward giving up is nothing; they must have no place in the mind.

[[2]*Heart's knot*—to bind as it were the Chit or Absolute Knowledge to the inert body.]

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।
पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥५५९॥

559. If a leaf falls in a small stream,[1] or a river, or a place consecrated by Shiva, or in a

crossing of roads, of what good or evil effect is that to the tree ?

[[1]*Stream &c.*—Places of varying degrees of purity are meant.]

पत्रस्य पुष्पस्य फलस्य नाशव-
द्देहेन्द्रियप्राणधियां विनाशः ।
नैवात्मनः स्वस्य सदात्मकस्या-
नन्दाकृतेर्वृक्षवदस्ति चैषः ॥५६०॥

560. The destruction of the body, organs, Prânas[1] and Buddhi[2] is like that of a leaf or flower or fruit (of a tree). It does not affect the Atman, the Reality, the Embodiment of Bliss—which is one's true nature. That survives, like the tree.

[[1]*Prânas*—Vital forces.

[2]*Buddhi*—the determinative faculty, may stand here for the mind itself.]

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥५६१॥

561. The Srutis, by setting forth the real nature of the Atman in the words, "the Embodiment[1] of Knowledge," etc., which indicate Its Reality, speak of the destruction of the limitations[2] merely.

[[1]*Embodiment &c.*—Brihadâranyaka IV. v. 13 : "As a lump of salt is without interior or exterior, whole,

one homogeneous salt mass, so is verily this Atman, O Maitreyi, the Embodiment of Knowledge which assumes differentiations through contact with the elements and ceases to have them when these elements are destroyed (by Illumination). After this dissolution It has no distinct name." It should be noted that the passage in the original is so worded as to confuse an ordinary enquirer, as it did Maitreyi actually. Then Yâjnavalkya had to explain that he meant only the destruction of the limitations and not that of the Atman, the Eternal Reality, which ever is.

[2]*Limitations*—Such as water in which the sun is reflected, or the rose which casts its reflection on the crystal, or the air which produces a bubble on the surface of water. When these Upâdhis are removed, the special differentiations cease to exist, but the principal thing remains as it was.]

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।
ब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥५६२॥

562. **The Sruti[1] passage, "Verily is this Atman immortal, my dear," mentions the immortality of the Atman in the midst of things perishable and subject to modification.**

[[1]*Sruti*—Brihadâranyaka IV. v. 14 : "Verily is this Atman immortal, my dear, indestructible by Its very nature."]

पाषाणवृक्षतृणधान्यकडङ्कराद्या
दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमनआदि समस्तदृश्यं
ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥५६३॥

563. Just as a stone, a tree, grass, paddy, and husk,[1] etc., when burnt, are reduced to earth (ashes) only, even so the whole objective universe comprising the body, organs, Prânas, Manas and so forth, are, when burnt by the fire of realisation, reduced to the Supreme Self.

[[1]*Husk* : Another reading for कडङ्कर is कटाम्बर ; *Kata* is a kind of straw, and the other word means cloth.]

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥५६४॥

564. As darkness which is distinct (from sunshine) vanishes in the sun's radiance, so the whole objective universe is merged in Brahman.

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥५६५॥

565. As when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the limitations are destroyed, the knower of Brahman verily becomes Brahman Itself.

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।
संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥५६६॥

566. As milk poured into milk, oil into oil, and water into water, becomes united and one with it, so the sage who has realised the Atman becomes one in the Atman.

[Compare Katha Upanishad IV. 15. Also, Mundaka III. ii. 8.]

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।
ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥५६७॥

567. Realising thus the extreme isolation that comes of disembodiedness, and becoming eternally identified with the Absolute Reality, Brahman, the sage no longer suffers transmigration.

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।
अमुष्य ब्रह्मभूतत्वाद्ब्रह्मणः कुत उद्भवः ॥५६८ ॥

568. For his bodies,[1] consisting of Nescience, etc., having been burnt by the realisation of the identity of Jiva and Brahman, he becomes Brahman Itself ; and how can the Brahman ever have rebirth ?

[[1]*Bodies &c.*—The three bodies are causal, subtle and gross. The first consists of Nescience ; the second of seventeen things—five sensory organs, five motor organs, five Prânas (or according to some, five fine elements or Tanmâtras), Manas and Buddhi ; and the last, consisting of the gross elements, is what we see. These three

bodies make up the five Koshas or sheaths from the Anandamaya down to the Annamaya. The Atman is beyond them all.]

मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥५६९॥

569. Bondage and Liberation, which are conjured up by Maya, do not really exist in the Atman, one's Reality, as the appearance and exit of the snake do not abide in the rope, which suffers no change.

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।
नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।
यद्यस्त्यद्वैतहानिः स्याद्द्वैतं नो सहते श्रुतिः ॥५७०॥

570. Bondage and Liberation may be talked of when there is the presence or absence of a covering veil. But there can be no covering veil for the Brahman, which is always uncovered for want of a second thing besides Itself. If there be, the non-duality of Brahman will be contradicted, and the Srutis[1] can never brook duality.

[[1]*Srutis &c.*—e. g., "One only without a second," (Chhândogya VI. ii. 1), "There is no duality in Brahman" (Katha IV. 11), and so on.]

बन्धश्च मोक्षश्च मृषैव मूढा
बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।

दृगावृतिं मेघकृतां यथा रवौ
यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥५७१॥

571. Bondage and Liberation are attributes of the Buddhi which ignorant people falsely superimpose on the Reality, as the covering of the eyes by a cloud is transferred to the sun. For this Immutable Brahman is Knowledge Absolute, the One without a second, and unattached.

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥५७२॥

572. The idea that bondage exists, and the idea that it does not, are, with reference to the Reality, both attributes of the Buddhi merely, and never belong to the eternal Reality, Brahman.

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।
अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥५७३॥

573. Hence this bondage and Liberation are created by Maya, and are not in the Atman. How can there be any idea of limitation with regard to the Supreme Truth, which is without parts, without activity, calm, unimpeachable, taintless, and One without a second, as there can be none with regard to the infinite sky?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥५७४॥

574. There is neither death nor birth, neither a bound nor a struggling soul, neither a seeker after Liberation nor a liberated one,—this is the ultimate truth.

[This is a verbatim quotation from the Amritabindu Upanishad, Sloka 10. There is not much difference between 'Sâdhaka' and 'Mumukshu.' So long as there is the mind, there are all these distinctions, but the mind itself is a creation of Avidyâ. Hence the highest truth is that in which there is no relativity.]

सकलनिगमचूडास्वान्तसिद्धान्तरूपं
परमिदमतिगुह्यं दर्शितं ते मयाद्य ।
अपगतकलिदोषं कामनिर्मुक्तबुद्धिं
स्वसुतवदसकृत्त्वां भावयित्वा मुमुक्षुम् ॥५७५॥

575. I have to-day repeatedly revealed to thee, as to one's own son, this excellent and profound secret,[1] which is the inmost purport of all Vedanta, the crest of the Vedas,—considering thee an aspirant after Liberation, purged of the taints of this Dark Age, and of a mind free from desires.

[[1]*Secret*—the discrimination between the Real and the unreal, which is hidden from the vulgar man.

The teacher's address is finished here.]

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।
स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥५७६॥

576. Hearing these words of the Guru, the disciple out of reverence prostrated himself before him, and with his permission went his way, freed from bondage.

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।
पावयन्वसुधां सर्वां विचचार निरन्तरः ॥५७७॥

577. And the Guru, with his mind steeped in the ocean of Existence and Bliss Absolute, roamed, verily purifying the whole world,—all differentiating ideas banished from his mind.

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥५७८॥

578. Thus by way of a dialogue between the Teacher and the disciple, has the nature of the Atman been ascertained for the easy comprehension of seekers after Liberation.

हितमिदमुपदेशमाद्रियन्तां
विहितनिरस्तसमस्तचित्तदोषाः ।
भवसुखविरताः प्रशान्तचित्ताः
श्रुतिरसिका यतयो मुमुक्षवो ये ॥५७९॥

579. May those Sannyâsins[1] who are seekers after Liberation, who have purged themselves of all taints of the mind by the observance of the prescribed methods,[2] who are averse to worldly pleasures, are of pacified minds, and take a delight in the Sruti,—appreciate this salutary teaching !

[[1]*Sannyâsins*—The word 'Yati' may simply mean 'one who is struggling for realisation.' So also in Slokas 556 and 567.

[2]*Prescribed methods*—Secondary or indirect (such as sacrifices, etc.), and primary or direct (such as control of the senses and mind, etc.)]

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥५८०॥

580. For those who are afflicted, in the way of the world, by the burning pain due to the sunshine of threefold misery[1], and who through delusion wander[2] about in a desert in search of water,—for them here is the triumphant message of Sankara pointing out, within easy reach,[3] the comforting ocean of nectar, the Brahman, the One without a second—to lead them on to Liberation[4] !

[[1]*Theefold misery*—the *âdhyâtmika* (those pertaining to the body and mind, such as pain, anguish, etc.), the *âdhidaivika* (those coming from divine visitations or scourges of Nature, such as cyclone, earthquake, etc.) and the *adhibhautika* (those due to other creatures on earth).

[2]*Wander &c.*—are lured by the prospect of happiness from transitory things, which, as in the case of a mirage, exhaust them the more.

[3]*Easy reach*—for this Mine of Bliss is their very nature. It is no external thing to be acquired. They have simply to realise that they are already That.

[4]*On to liberation*—by inducing them to take away their self-imposed veil.

The solemn cadence of the Sárdulavikridita metre makes a fitting termination to the prophetic discouse.]

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[*The figures indicate the Sloka number.*]